THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A.M., EDITOR. NEW-YORK, SATURDAY, JULY 30, 1831. VOL. I.—No. 19.

For the Churchman.

Ho, every one that thirsteth, come ye to the waters.—*Isaiah* lv. 1.

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on thy way:
Here are waters running o'er,
Drink of them and thirst no more.

Pleasure's votary, thirsting still
For delight unmix'd with pain;
Seeking yet some little rill,
Where thou may'st refresh again:
See the fountain running o'er,
Drink its waters—thirst no more.

Mourner, in this vale of tears,
Thirsting after perfect peace;
Looking on to future years,
Dark and desolate as these:
Here's a fountain running o'er,
Drink its waters—thirst no more.

Parent, watching o'er thy child,
Giving every earthly thing;
Lost in wishes vain and wild,
To this fount thy children bring:
And of waters running o'er,
Let them drink and thirst no more.

Rosy youth and hoary age,
Journeying in this world of strife;
Youth and maiden, child and sage,
Freely drink the stream of life:
Here are waters running o'er,
Drink of them, and thirst no more. M.

For the Churchman.

JUDGMENT.

When earth's strong pillars rend and fall
With heaven's fair planets, darkened all;—
When the dread trump, with harrowing sound,
Shall shake creation's utmost bound;—
When souls from bodies sever'd long,
Shall meet in one conceiveless throng;—
Oh! on that day of fear and dread,
When Christ's own ransom'd bow their head—
Where, in that day of awe and fear,
Where, sinner! where wilt *thou* appear?
Oh! hear the Saviour, while the day
Is yet before thee: turn away;
Turn thee from sin and satan's power;
Prepare thee for that solemn hour—
The hour on whose award depend
Blessing or *cursing* WITHOUT END. M. A. W.

LETTERS OF A GRANDFATHER.

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."
Dryden.

For the Churchman.

August 23d, 1830.

In a letter written by Professor Stuart, of Andover, to Dr. Channing, on Religious Liberty, and kindly transmitted to me by Dr. T., I found an extract from Dr. Channing's Unitarian writings, which occasioned the subjoined letter to Dr. T. The extract from Dr. Channing is as follows:

"This doctrine of an infinite substitute, suffering the penalty of sin, to manifest God's wrath against sin, and thus to support his government, is, I fear, so familiar to us all, that its severe character is overlooked. Let me, then, set it before you in new terms, and by a new illustration: *and if by so doing, I may wound the feelings of some who hear me, I beg them* TO BELIEVE THAT I DO IT WITH PAIN, *and from no impulse but to serve the cause of truth.* Suppose, then, that a teacher should come among you, and should tell you, that the Creator, in order to pardon his own children, had erected a *gallows* in the centre of the universe, and had publicly executed upon it in the room of the offenders, an infinite being, the partaker of his own supreme Divinity; suppose him to declare, that this execution was appointed as a most conspicuous and terrible manifestation of God's justice, and of the infinite wo denounced by his law; and suppose him to add, that all beings in heaven and earth are required to fix their eyes on this fearful sight, as the most powerful enforcement of obedience and virtue. Would you not tell him that he calumniated his Maker? Would you not say to him, that this central *gallows* threw gloom over the universe; that the spirit of a government, whose very acts of pardon were written in such blood, was terror, and not fraternal love; and that the obedience which needed to be upheld by this horrid spectacle was nothing worth? Would you not say to him, that even you, in this infancy and imperfection of your being, were capable of being wrought upon by nobler motives, and of hating sin through more generous views; and that much more the angels, those pure flames of love, need not the *gallows* and an executed God, to confirm their loyalty? You would all so feel at such teaching as I have supposed; and yet how does this differ from the popular doctrine of atonement."

The remark of the learned Professor Stuart is in these words: "On this last extract, I deem all comment superfluous. The holy apostle who asserts that Christ has redeemed the Church by his blood—who was 'determined not to preach any thing save Jesus Christ and him crucified'—who 'gloried in nothing save the Cross of Christ;' and the redeemed in heaven, who ascribe salvation to his blood, may stand as arbiters to decide on such an awful paragraph."

In return for the pamphlet containing the foregoing extracts, the following letter was written to my friend, Dr. T.

Scarsdale, Nov. 29th, 1830.

I am to thank you, my dear Doctor, most sincerely, for your kind and friendly note, accompanying the letter of Professor Stuart to the celebrated Dr. Channing—a favor which I certainly had no right to expect, considering my long and culpable inattention to ——— for which, however, I hope to make a speedy, if not a satisfactory apology.

I have read the Professor's letter with great pleasure, not, however, unmingled with painful indignation—an indignation which I think no real Christian, however humble, can possibly repress. The foul and slanderous charges, preferred so confidently by the Doctor against the orthodox Christians, are, I think, fully and fairly repelled. The parties are now at issue, and only wait for the Doctor's proofs.

I should have been highly gratified to see the Unitarian doctrine considered and exposed by a pen so perfectly competent as that of the Professor appears to be; although I, on reflection, believe he has adopted the better mode—for I have heard some of the most learned, and pious members of our own Church declare, that in their most mature opinion, contemptuous silence was the most effectual method. Indeed, the attempt to oppose the authority of the Bible, the Christian's armory, against an adversary who denies the "fall and corruption of man—the trinity of persons in the unity of the Godhead—the atonement for sin by the death and sacrifice of Christ—our restoration to the favor of God through faith alone in the merits of the divine Redeemer—and sanctification of the Holy Spirit," would be as idle as an attempt to plead the authority of Blackstone with the outlaw who laughs at all authority and all government.

I do not recollect ever before having seen any of Dr. Channing's writings; and the extracts noted in the Professor's letter have had no tendency to awaken curiosity. In truth, the paragraph contained in the thirty-sixth page of the Professor's letter, is such an outrageous insult on the feelings of the whole Christian community, as a well-bred Turk, or Jew, or Infidel, or Heathen could not have offered without a blush. In Tom Paine's infamous Age of Reason, which I suppose Dr. Channing to hold in utter detestation—a more shocking, insulting, and blasphemous sentiment is not to be found, if we except his obscene comment on the incarnation—to which the learned and pious Doctor Channing's *gallows* bears a strong and striking family resemblance. And if any higher coloring is wanting to fill up the outlines of this dreadfully awful portrait of modern infidelity, it is found in the false and flimsy apologetic apostrophe, delivered by the far-famed Doctor, to his listening and astonished hearers from the sacred desk, dedicated to the service of the all-seeing, heart-searching God of truth and holiness. But enough of this heart-sickening, this astounding subject.

I know not, my dear friend, how I can testify my gratitude for your undeserved attention, better, than by enclosing for your acceptance, a copy of the address delivered by Bishop Onderdonk, at the funeral of the late and greatly lamented Bishop Hobart, together with sundry testimonials of respect paid to his memory by all denominations of religious assemblies throughout this state. If it should accidentally meet the eye of the Doctor, the perusal, particularly of the appended account of the few last moments of the deceased—who, certainly, as a man of splendid talents, of classical and biblical attainments, would not have suffered by a comparison with this Goliah of infidelity—would show him in what estimation the sacred Cross—the badge of our most holy religion, was held by a servant—a faithful, zealous, enlightened, and successful servant of the holy, blessed, and glorious Trinity, when hovering on the confines of eternity—that Cross, which Dr. Channing has, in my judgment, most impiously, blasphemously, and insultingly compared to a gallows—on which to suspend state criminals! condemned malefactors! O, shame! where is thy blush?

With great esteem and respect,
I am, my dear sir, your friend,
W. P.

SACRED NARRATIVES.

"To fair Fidele's grassy tomb
Soft maids and village hinds shall bring
Each opening sweet, of earliest bloom,
And rifle all the breathing spring."

"The red-breast oft at evening hours
Shall kindly lend his little aid,
With hoary moss, and gather'd flowers,
To deck the ground where thou art laid."
Collins.

FATAL ERROR.

I was lately visiting at the house of a friend, remarkable for the benevolence of his disposition, and ready to sympathise in the sorrows of the afflicted. Accompanying him in a rural walk, we approached a small cottage, the sight of which extorted a sigh from my friend, as he remarked, "There dwells a poor woman, whose present situation is particularly hard. She lost her property by fire; and her son, a fine, active, promising young man, was burned to death in trying to rescue some of the goods. She has now but one child remaining, a daughter of ten years old, in a rapid decline. Shall we go in and offer a few words of consolation to the sufferers?" I readily assented, and we entered the cottage.

In a small chair, near the few embers that glimmered on the hearth, sat a pale, interesting little girl, whose looks bore evident traces of approaching dissolution; her mother, who appeared a very respectable looking woman, was ironing at the further side of the apartment. Deep sorrow was marked on her countenance, and her soul was evidently cast down and disquieted within her.

At her respectful invitation, we seated ourselves, and my friend addressed her.

"I am sorry, Mrs. Cooper, to see no change for the better in your little girl; but we must not expect it."

"I am aware of that, sir," she replied, "and have made up my mind to the loss: not the first, but probably the last that I shall endure. Nothing will then be left of which I can be deprived; and it is plain, I am to have all my troubles in this life."

My friend now looked compassionately on the little girl; and taking her hand, said, "Betsey, I am sorry that you are likely to leave your mother: but you know we must all die—and you are fortunate in being taken to heaven, while still so young and innocent. You love God, do you not? and have kept his commandments?"

Before the child could answer, her mother eagerly exclaimed, "Indeed, sir, she has; there never was a better girl on earth; and if there is an angel in heaven, she will be one."

My friend was much gratified: he spoke more to the same purpose; and when we had left the cottage, remarked to me, "Is it not delightful to see such patient resignation under afflictions so severe? it would grace a philosopher."

"Pardon me, my friend," I replied, "but I was grieved to hear you directing that poor child to rely on an innocence that belongs not to the offspring of guilty Adam."

"Compared with ourselves, is she not innocent?"

"Against that error," said I, "the apostle has warned us. 'They, measuring themselves by themselves, and comparing themselves among themselves, are not wise.' If little Betsey be innocent in comparison with us, so should we appear in comparison with the midnight robber, and he again might justify himself by the greater guilt of the murderer. The catalogue of human crimes, darkens into deeper blackness as we proceed in the dreadful investigation: and, if judged by such a rule, where is the man who will not assert that more atrocious criminality than his own may be found? Yet select from the whole race of fallen man the fairest character that adorns its annals, and I will tell you of the individual so pointed out, that in many things he has offended—that his mouth must be stopped, and he stand guilty and helpless before the judgment seat, as a rebel against his righteous Sovereign; a transgressor of his laws, and in a state of natural enmity, unless overcome by faith in the Lamb of God that taketh away the sins of the world."

"This is a gloomy view, indeed."

"To those who will not come unto Christ that they may have life, it is the savor of death unto death: but why should we not come unto him? Is not his yoke easy, and his burden light? Does he not promise rest unto our souls, and a peace that the world cannot give? Could he die for mankind, and yet feel no anxiety to see the travail of his soul, and gather the fruit of his bitter agonies? Is all power given to him in heaven and in earth for the benefit of his Church, and did his own gracious lips declare it to be so, that we might cry to him for help in vain? Let us not dishonor him by so unjust, so ungrateful a surmise: let us not call the prospect gloomy that unfolds the gate of eternal life, and beckons us to enter."

My friend replied, "I call it gloomy, because it speaks condemnation to so many who appear to merit a better fate."

"'Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.' We must lament that so sad a fulfilment of this description surrounds us on every side: but let us not disbelieve or reject the word, because we see it to be true. You would grieve for a party of thoughtless persons, hastening blindfold to the mouth of a pit ready to swallow them up: you would surely call upon them to turn and live: but though the number and the obstinacy of the self-destroyers should increase, would you, therefore join them, or suffer their delusion to overcome the evidence of your own senses?"

My friend seemed distressed: he said, "I cannot answer you; but I fear I was wrong to speak so confidently to the child."

"Return, then, and permit me, in the word of God, to point out to her a more excellent way." We retraced our steps: my friend was in a state of perplexity, and I secretly prayed that his understanding might be enlightened, and the glorious Gospel of Jesus Christ shine in his heart.

Once more entering the cottage, where our return excited some surprise, my friend addressed the mother: "Mrs. Cooper, this gentleman wishes to converse with your little girl."

"Is he a doctor, sir?" she asked.

"No," I replied, drawing out my Bible, "but I wished to direct her to the Physician of souls."

"O, sir," said Mrs. Cooper, eagerly, "there is no need: she is fond of her book, and has read the Bible often."

Much gratified, I turned to the child, "and what encouragement, my dear, do you find in the Scriptures?"

The color had mounted to her pale cheeks: she now trembled—her lip quivered: and attempting to speak, she burst into tears.

"You see, sir, how it is," said the mother, evidently vexed; "in her weak state, the doctor says she ought not to be *troubled with religious scruples;* and as the Bible makes her melancholy, I don't encourage her to read it. Poor thing! she wants to have her spirits kept up."

Betsey stole an imploring look at me: I said, "How is it that the word of God makes you sad?"

She answered in a low voice, "It is not the word of God that does it."

"What is it, then, my child?"

"Myself, sir: the thought of my sinfulness."

"There, now!" exclaimed Mrs. Cooper.—I requested her to be silent, and went on. "You are very young, Betsey, how came you to be a sinner?"

"I don't know, sir; but I am a great one."

"In what respect?"

"I have read much in the Testament, sir; and it is there written, 'Be ye perfect as your Father in heaven is perfect—Be ye holy, for I am holy—The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—If ye love me, keep my commandments—He that committeth sin is of the devil—To be carnally minded is death.' Now, sir, though I may not appear as openly wicked as some children who have not my advantages, yet in my heart there is enough to prove me any thing but what God requires; and I am afraid he will judge me by the things written in his book, and cast me into the lake of fire; for, sir, I have told falsehoods, and done many things to deserve it."

Again her tears flowed: her mother seemed astonished and impatient—my friend very thoughtful—I proceeded. "For what purpose did Jesus Christ come into this world?"

"To save sinners."

"'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief.'"

I repeated, "'Of whom I am the chief.' Then he came to save the chief of sinners, and why not to save you?"

"That is what I want to know, sir."

"And have you prayed to obtain that knowledge?"

"O yes, sir, yes; much and often—indeed I have."

I then replied, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I then proceeded to set before her the nature and origin of that iniquity of which she complained. I remarked, how impossible it was for sin to appear so black and hateful to her eyes, as in the sight of a pure and holy God. I dwelt upon the Lord's expression, "If it be possible, let this cup pass from me;" but it was not possible for mankind to be redeemed at a less price than that fixed by the awful justice and purity of the Most High. The sufficiency of the one great sacrifice once offered on the cross, and the work of the Holy Spirit in applying its saving efficacy to the new heart, which he creates in the believer, with the justifying nature of that righteousness which is by faith of Jesus Christ unto all, and upon all them that believe, formed the subject of my discourse to a most eager listener. I then endeavored strongly to set forth the effects of a lively faith, in the glorious instances recorded in Hebrews, eleventh chapter, to prove it a tree that should be known by its fruit. I concluded with prayer, and an affectionate but solemn remonstrance, addressed to the mother, on the danger and guilt that she would incur, if still withholding from her child the lamp given to light her footsteps through the dark valley of the shadow of death.

My friend did not renew the subject on our homeward walk, but on the following morning proposed another visit to the cottage. I joyfully agreed.

Betsey was reading her Testament: she looked up with a smile as we entered, and her mother said, "I believe you did her good, sir; she has been quite cheerful ever since." I found the little girl indeed very happy: she had dwelt on the unsearchable riches of Christ, with feelings of one who can appropriate them.

The mother was called away; and Betsey then told me that her brother had been remarkably fond of his Bible, and had often talked to her on the subject of religion, but delayed mentioning it openly in the family until he should be more independent. He was cut off in an hour, and thus proved the fitness of the exhortation—"Whatsoever thy hand findeth to do, do it with thy might."

I remained long enough in the neighborhood not only to see little Betsey finishing her course with joy, but also to entertain a hope that her mother was beginning to consider affliction as less entitled to reward, and sin more surely an object of divine wrath and punishment. My friend commenced a diligent study of the Scriptures; and by the blessing of God, he is now led to preach the faith which he once ignorantly labored to destroy—knowing nothing among his flock save Jesus Christ, and him crucified: while his daily life and conversation prove how fruitful in good works is that most holy faith.

THE SURE FOUNDATION.

Why build ye on the unsteady sand,
A worthless house that cannot stand?
Behold, in winter's stormy day,
That frail support will glide away,
And rising billows lightly sweep
Your fortress to the yawning deep.

God hath a sure foundation given,
Fix'd as the firm decrees of heaven:
The changeless, everlasting rock,
That braves the storm, and bides the shock:
There build—the gates of hell in vain,
Against that rock their war maintain.

Christ is the rock, the corner-stone—
Faith rears her beauteous house thereon:
Adorn'd with works of willing love,
And pointing to the scenes above;
Where faith and hope their sway resign,
Swallow'd in sight, and joy divine.
C. Elizabeth.

MISCELLANY.

REV. JOHN NEWTON.

He was, originally, as is well known, a seaman, and a very profligate and godless one. But the truth at last seized him, and smote him down: and then the fire got into his very bones, and gave him no rest till he could preach the faith of which he once endeavored to make havoc. He was much connected with Dissenters, and was very near becoming a minister in some dissenting community. At last, however, *after diligent reading and inquiry*, he sought and obtained orders in the Church, to the great scandal and horror of all the sons of nonconformity. Their consternation cannot have been much assuaged by four letters, which he drew up and published, under the title of *Apologia*, for the purpose of explaining his reasons for the step he had taken; a step which, by many, was probably regarded as little short of the guilt of apostacy. And what does the reader imagine was one of the leading motives which induced him to fix upon the established Church? Why, neither more nor less than the mildness and liberality of its administration—its abundant opportunities for usefulness—and the independence of action and of speech which it offered, beyond any other *connexion* with which he was acquainted! Among his reasons for *not* being a dissenter, he expressly and prominently mentions this: "Because I highly value the right of private judgment, and my liberty as a man, and as a Christian!"..... "*I cannot*," he repeats, "*become a dissenter, till I am weary of my liberty!*" Once more: "I loved liberty, and therefore gave a preference to the Church of England—believing I might, in that situation, exercise my ministry with the most freedom. I have made the experiment, and have no reason to repent of it." * * * *

"I am bound by no regulations but what I myself approve; and within those boundaries, I do as I please—no man forbidding or controlling me." He then proceeds to affirm, that the ministers of the Church are more independent than any others: more independent of their brethren—more independent of their people: "They," he says, "who best know human nature, are best qualified to judge how far the professed *independence* of your churches may be abated by the influence of *connexion;* and whether a *board* of Ministers may not be occasionally felt by those who pity us for being subordinate to a *bench* of Bishops."—"I have, on some occasions, been led to compare your ministers to a company of soldiers in their exercise, where every one must move in a prescribed line, keep the same pace, and make the same motion as the rest, on pain of being treated as refractory. Ministers in the establishment know nothing of these restraints. We profess the same leading principles and aims, but each man acts, singly and individually, for himself." "The constitution of your churches," he adds, "which you suppose the only one agreeable to the Scripture, appears to me to be faulty, in giving a greater power than the Scripture authorizes, to the people"—(that is, to the body of the congregation as distinguished from the ministers.) . . . . . "The effects of this *supreme* power lodged in the people, and the unsanctified spirit in which it has been exercised, has been often visible in the divisions and subdivisions which have crumbled large societies into separate handfuls. And to this, I am afraid, more than to the spread of a work of grace, may be ascribed, in many instances, the great increase in the number of your churches within these few years! Now, in the establishment, we know but little of these difficulties."—*British Critic, for July*, 1830.

DR. TURNER'S LECTURES.

The Biblical Repository for July, an excellent Quarterly, published at Andover; and a work which should be in the library of every clergyman, contains, among other very valuable articles, *three* Lectures by the Rev. Dr. Turner, on the Claims of the Hebrew Language and Literature. The lectures were delivered in Columbia College, in which institution Dr. Turner is Professor of Hebrew; and we are gratified in seeing them in print, that the able defence and just character which they exhibit, of the language and literature of the ancient Israelites, may be extensively known.

The learned lecturer, in the first place, notices and answers the objections, which are not unfrequently made against the study of the original Scriptures of the Old Testament, arising from the alleged poverty and imperfection of their language, the want of originality in their literature, its limited extent, and from the little progress effected by many, who attempt to acquire a knowledge of Hebrew. He then presents the direct claims of the Hebrew Scriptures on the general scholar, and upon the Christian—the habits of patient and accurate thought, and the command of words, which, in common with the study of any ancient language, they produce—their antiquity—and the valuable and important subjects they contain, useful and interesting history, lessons of moral wisdom, and exquisite and unrivalled poetry. The simplicity and brevity of the Hebrew writings, and their singular adaptedness to the situation, circumstances, and characters of the speakers, are also considerations which, independent of their divine origin, should recommend them to every person of intelligence and taste. But the strongest claim presented by the writings of the Old Testament, results from their inspiration. The term inspiration is defined, and the reality of supernatural and divine influence upon the minds of the Hebrew sages and prophets, is defended. Such being the excellences and claims of the Hebrew language and literature, they richly deserve, and urgently demand to be made, not only a principal part of every theological, but of every literary and collegiate course of study. The Grecian and Roman classics are not to be wholly discarded, but should be dethroned from the undeserved and corrupting supremacy, which they have too long been permitted to usurp; and be made the assistants, and not the opposers of revelation—the interpreter of sacred literature and divine truth, and not their substitute. It is sometimes objected to the introduction of the original Scriptures into literary institutions, that the effect of familar acquaintance with the Bible would be to detract something from the respect and reverence with which it should be regarded. The objection is plausible, but, the lecturer thinks, unfounded. Familiar and intimate knowledge of what is truly excellent and valuable, would, it is to be expected, rather increase than diminish, rather enhance than abate, and in many cases first call into life and exercise, the feeling of esteem and admiration. He concludes by showing that the Greek of the New Testament cannot be understood and interpreted, without a knowledge of the original language of the Old;—for while the dress, the costume of words is Grecian, the form, the mode of thought, and arrangement of language, are Hebrew—modes and collocations so peculiar, that they cannot be fully comprehended and explained, without a thorough acquaintance with the original models according to which they were moulded.

The Lectures, besides containing just and forcible reasoning, abound with passages of great spirit and eloquence;—passages which could not have been dictated. save by the person who possessed the soul to feel, and the taste to admire, the striking beauties of thought and expression he so correctly portrays.—*Episc. Watchman.*

"FOUR DAYS' MEETINGS."

For centuries past, the Protestant Episcopal Church—nay, from the beginning, has *annually* had a meeting, not merely of four, but of *ten* days continuance; and another of *three.* She directs our particular attention, on the Sunday before Easter, to the passion of the Lamb of God, who, for our sins, was crucified and slain. She calls upon us to assemble in the Church for the same purpose, on every day of that week. On Good Friday, we observe the anniversary of his crucifixion; on Saturday, of his lying in the grave; and on the Sunday following, we commemorate his glorious resurrection from the dead. The following Monday and Tuesday we are required not to forsake the assembling of ourselves together; but to continue with one accord in the same place, to deepen and retain whatever of religious impression the affecting solemnities of the preceding week may have made in our hearts. What occasion could the wisdom of man have devised, more fit and apt to awaken sinners, and to refresh and strengthen the servants of Christ?

Again, on Whitsunday, fifty days after the offering of the great Sacrifice, answering to the Jewish Pentecost, which was on the anniversary of the giving of the law from Sinai, the Church commemorates the descent of the Holy Spirit on the Apostles; and requires us to assemble on the following Monday and Tuesday, for common prayer, for the teaching and comfort of the same Spirit.

On the days thus set apart every year, for continued and special prayer, no other services are particularly appointed; but I suppose that this subject is very properly left in the discretion of the minister. I admit that we have not derived from these appointments of the Church, the benefits we might have received from a more diligent observance of them; and it is time that we should explore the causes and administer the proper remedy. If the walls of our Zion are dilapidated, let them be rebuilt, as were those of Jerusalem in the days of Ezra and Nehemiah, by each man laboring "over against his own house."—*Episcopal Watchman.*

REVIVALS—EVANGELICAL CHURCHES.

There is one particular asserted in the following extract from the *Vermont Chronicle*, an ably conducted paper of the Presbyterian Church, to which we do not subscribe, while the general remarks of the article are forcible, and in our estimation correct. We refer to the assertion that from Edwards, Bellamy and their compeers, "are descended the evangelical churches of the present day."

Now we are disposed to believe that the Church of Christ has a much higher origin than any New-England divines however distinguished. Edwards and Bellamy were great and good men, but we are far from believing that they had any thing to do in the production of the Protestant Episcopal Church, which it will not be difficult to show to be *evangelical* in her articles and mode of worship. The expression was probably an inadvertent one, but all expressions in religious matters not correct in point of fact should be noticed. The indulgence of inaccurate expressions often leads to unsound opinions. We have heard that the expressions introduced by some New-England preachers into their prayers, have introduced their people to Socinianism before they were aware of it. The expression to which we have alluded, will be found inaccurate in relation to other denominations. The Chronicle will not, we presume, denounce the Methodist connexion as *unevangelical*, neither the Lutheran nor Moravian Churches, and yet what had Edwards and Bellamy to do with either of these divisions of the Christian family? To us there appears no little effort, and that not without some disingenuousness, to exalt the pilgrims and their congregational descendants to an elevation to which they are not entitled.

(Auburn) Gospel Messenger.

Extract from the Vermont Chronicle.

"THE SIGNS OF THE TIMES."

In the days of President Edwards, there was a great revival of religion in New-England, and indeed in the colonies generally. We believe that the number of supposed conversions was *much greater* in proportion to the number of inhabitants than at present, and that the public mind was more universally drawn to the subject.

This revival seems to have been regarded as even more extraordinary than we consider the present revival to be. So extraordinary were the events of that day considered, that Edwards himself, in proving that they might be regarded as the work of the Holy Spirit, thought fit to argue that they might be the commencement of the Millenium, and went into a long argument to prove, that the Millenium would probably commence in America.

That great revival divided the community into three great divisions. First there was Edwards, Bellamy, and those that thought with them.—They were men who studied the Bible much, and intensely, and prayerfully. They threw themselves with all their hearts, and all their power, into the work of revival; but in promoting it, they were anxious to use no weapons but the sword of the Spirit. They were zealous for the purity of the work: solicitous that the converts might be Christians indeed. The views of Edwards may be known from his account of the revival, and from his Treatise on the Affections. There is ample evidence that Bellamy was equally solicitous to move men as much as possible by divine truth, and to guard against any excitement which divine truth did not produce. With them were a host of men of every grade, and intellect, and learning. From them are descended the evangelical Churches of the present day.

The second division comprised the Antinomian and Arminian, or rather Pelagian opposers of the revival. The extremes of religious error met in their practical influence. Those who held that the Holy Spirit had little to do, and those who held that man had nothing to do, agreed in saying that little or nothing was to be done;—that people ought to keep quiet, and not trouble themselves so much about the things of another world. These are the spiritual fathers of our Unitarians.

The third class rushed into the revival as the horse rusheth into the battle,—confident, zealous, and reckless. Instead of *trying the spirits, whether they were of* God, they *believed every spirit.* Every thing which was found to attract attention and affect the minds of men, they regarded as good. Every joyful feeling about religion they regarded as *religious* feeling.—Every change of mind from anxiety to hope they acknowledged as a true conversion to God. Their object was, to get up as much feeling as possible, taking it for granted that it would all be right feeling. They employed whatever means were found to be powerful in exciting strong feeling, unsuspicious of their nature and tendency. In this way they created an unnatural thirst for excitement; not that excitement which arises from clear views of divine truth, which is *above* nature, and which may be permanent and eternal,—but excitement generally and for its own sake. And this led again, to a love of every thing which could produce excitement, and a determination to have it. And this led to a preference of such religious exercises, so called, and such preachers, as were found to produce excitement the most immediately, of the most violent and boisterous character, and with the least expense of thought and sacrifice of inclination on the part of the hearers. And these are the spiritual fathers of our moral deserts. Of this we have abundant evidence from various sources. Of this, a minister, "whose praise is in all the Churches," who has probably more personal acquaintance with revivals than any other man now living, told us a few months since, he had abundant documentary proof. And almost every observing man in Vermont may see the probability of it, by reflecting on what has passed under his own eyes.

We know how unpleasantly a hint that such dangers may exist now will strike some readers; and we know, better, probably, than most of our readers have had an opportunity to learn, how much one who dares give such a hint risks his popularity; but, in a time like this, we must keep a clear conscience, come what may. We must say, then, that there is danger now, from the indiscriminate pushing on of all kinds of excitement about religion, by the use of all kinds of motives which produce it. There is danger of throwing our Churches and congregations into a situation, which many generations will lament.

Let us not be misunderstood. WE ARE NOT AT ALL AFRAID OF ANY EXCITEMENT WHICH CAN BE PRODUCED BY THE EXHIBITION OF DIVINE TRUTH,—at protracted meetings, or any where else,—uttered by learned or unlearned,—by those who weep or by those who rejoice. It is excitement, which has not divine truth for its moving and sustaining power, which we fear. Nor do we believe that the present revival is such an excitement, or will become such. But if the Churches are saved from it, it will be because they are warned, because they take heed, because they give themselves vigorously and prayerfully to the study and the exhibition of the truth of God.

We commenced these remarks, with an intention to allude to certain facts, which, on the whole, we think it better not to mention at present.

Communicated for the Churchman.

A VILLAGE ADDRESS.

If the *local character* of the following extracts, which I have been permitted to copy from an address recently delivered, do not form an objection, I have thought you might perhaps turn them to account through the columns of the Churchman. Yours, A. L.

R—— June 24, 1831.

This meeting has been called, I presume it is generally known to those present, for the purpose of conferring together in reference to the important object of Sunday School instruction. At a meeting held in this place a few evenings since, to make arrangements for establishing, on a more permanent foundation, our own Sunday School, I was named as a suitable person to address you on the present occasion. However incompetent I may consider myself for the due discharge of the task assigned me, yet situated as we are, where, as I conceive, it is the bounden duty of every individual among us to take part, in some way, in any measure having for its object the moral or religious improvement of society, I should, in declining the appointment, feel that I had failed to discharge a duty which I owe to myself and to those around me; especially in a case like the present, involving considerations so important and interesting as those connected with the instruction and well being of the rising generation.

"It would seem hardly necessary to mention at this late period, that the subject of Sunday School instruction has become an object of almost universal attention and study. It has engaged the services and the efforts of some of the greatest, the wisest and the best of men, in this and in all Christian nations; and even those who have little regard for religious institutions of any kind, are doubtless convinced of the utility of these schools, not only as relates to the *present*, but as having an important bearing upon the future destinies of our country.

"We live in an age of great moral reformation and improvement. And while the efforts of thousands of our fellow men, not more highly favored than ourselves, with some of the most essential privileges and enjoyments of life, are constantly put forth in behalf of some laudable or benevolent object, we should indeed manifest a censurable indifference, were we to look on with unconcern, and not to inquire whether or not it is our duty to take part in any of these things.

"But, confining ourselves to the more immediate object under consideration—we have, ourselves, enjoyed few opportunities, comparatively speaking, of knowing or witnessing the beneficial results of Sunday Schools around us. And it may be proper to observe here, that we are in a measure indebted to some of our friends, who have long been engaged in these schools, and have witnessed their practical operation and effects, for the suggestions which have induced renewed efforts, on our part, to place our own school in a more improved condition.

"It is impossible for those who have been accustomed to living in a society where moral and religious duties are regularly performed, and who are duly impressed with the importance of an attention to the subject, without making exertions for the benefit of their destitute fellow men. This is also a principle which actuates, in a greater or less degree, all, in regard to every subject about which they think, reason, and reflect. If then, we are thus influenced, and in the common concerns of life are led to the pursuit of those objects which tend to the advancement of our worldly interests, truly it is important that a small portion of the employment of our time should have a bearing upon the more weighty concerns of eternity. And, situated as we are, in regard to the religious privileges of the Sabbath, who that reflects, can for a moment doubt, that there are responsibilities, of an important character, resting upon us, in relation to these matters."

"It requires but little investigation and reflection to become sensible of the value of Sunday Schools. Even admitting that they are not calculated to produce any other benefits than those which relate to the ordinary concerns of life; this consideration alone should entitle them to the favor of all. But, when it is considered that higher and more ennobling objects are here contemplated, Christians should be aroused to prompt and vigorous action.

"What parents who have not become insensible to every moral obligation, or whose hearts have not become seared, so that they know not how to feel for the present happiness or future welfare of their offspring, would not use every exertion in their power to secure the attendance of their children, on that sacred day which God has commanded to be kept holy, where they would be taught those lessons of instruction which might prove to them of more value than of life itself,—what parents, I ask, would not contemplate the condition of their children thus, with far greater satisfaction than what could be derived from the reflection that they were permitted to wander about the streets on God's holy day, engaged in idle or vicious amusement, as many are too often seen; contracting habits which, if not ere long corrected, will, most assuredly bring them to an untimely or miserable end. However lightly these things may be regarded by some, they are nevertheless true, and time will prove them so. The principles and habits formed in early youth are seldom eradicated in after life. Is it not then of the highest moment, that those who are intrusted with the government and education of the young, should reflect on their duties and obligations to those who are placed under their control? Surely it is, and it becomes us well to consider this subject.

"Many parents, not knowing or feeling the importance of having their children acquire that knowledge which can alone qualify them for any thing truly valuable in life, cannot rightly appreciate their privileges in this respect. This is also a truth, and though many may not comprehend it, yet thousands and tens of thousands of children who, but for the establishment of Sunday Schools, and the time and labor which Teachers voluntarily bestow upon them, would live and die in wretchedness, will, through their instrumentality, be rescued from such a state, and become respectable and respected in life; an honor to themselves and a blessing to their friends; fit to live in this world and prepared for another.

"It is impossible *now* to calculate the *future* benefits which may result from this Sunday School, if it receives from us that care and attention which the importance of the subject demands. Our united exertions to render it what it ought to be, will surely go very far, in the absence of the regular ministrations of the sanctuary of God, in redeeming us, as a people, from that state of heathenism which characterises many places in our land—distinguished by an almost total disregard, on the part of their inhabitants, of every obligation, both moral and divine."

IMPRESSIONS;—THE RESULT OF A RELIGIOUS EXCURSION THROUGH PARTS OF KENTUCKY.

When a person for the first time makes remarks upon the general condition of the people of a large extent of country, he is liable to many very partial, and perhaps erroneous views; and any opinions which he may venture to express, should be received with many grains of allowance, and are scarcely worthy of any stronger designation than his *impressions.* In the following remarks, the writer wishes to be understood as detailing simply *his impressions* of the state of things, in certain religious respects, which recently fell under his observation in parts of Kentucky; and so far is he from doing it with any disposition to exaggerate these evils, or to impute to any person or class of persons, the blame of their existence, that his great object is to call the attention of Episcopalians to their duty, in endeavoring to mitigate or counteract them.

1. A common, and a very great evil, which the writer fears must be at the foundation of all others, is the lack of common school instruction; not more than one in three, and in many neighborhoods, not more than one in eight or ten, having the advantage of common school education. The infrequency with which schoolhouses of any description, much more of those which are comfortable and permanent, are to be met with, would strike a New-England-man with wonder and regret. The present number of teachers and schoolhouses, cannot be adequate to the supply of one fifth of the population. And when the neglect of the poor and ill-educated is considered, where they could, if they chose, send their children to school almost at the next door for nothing, will it be considered astonishing, that a sad proportion of the rising generation of Kentucky lack that early acquaintance with the Bible, and that seasonable use of their own understandings, which might, in after life, preserve them from vice or religious delusions? False notions of religion prevail far most, where the people are ignorant.

2. The lack of Sunday School, and sound pastoral instruction, is also exceedingly great.—This is directly to be inferred from the facts just stated; for if common school instruction languishes, religious instruction will much more languish. And, therefore, it is not surprising, that if school houses are few and far between, meeting houses and churches are much more so; pointing out a lack of religious instruction, which, even could it be thought to be sound wherever it exists at all, would be, in the deepest degree, deplorable.

3. But it is to be feared that many, some affirm that most, of one of the largest classes of religious instructers is greatly defective. Generalized Christianity—a strange new edition of baptismal regeneration, a denial of all the great experimental doctrines of the Gospel, is every where spoken of, as the newest, most interesting, most engrossing topic, of religious intelligence. Like many other newly-broached notions about old-fashioned Christianity, it is quite difficult to tell precisely what these notions are; and, as usual, *negatives* are the most prominent part of the system. If the writer has not been greatly misled, the unsound divisions of the denomination of Baptists, deny all those great doctrines which are vitally connected with experimental religion, and elevated personal piety. And whoever does this, whether it be the error of the Romanist, or of the Unitarian, or the mere moralist, or the cold professor of external Christianity; it amounts to nearly the same thing; it annuls and utterly destroys the essential value, the life-giving power of the religion of our Lord Jesus Christ.

To meet, to counteract, and finally to overcome these evils, it appears to the writer that nothing can be so effective as the ministry and the services of the Episcopal Church. The importance we attach to education, is well calculated gradually to elevate common school instruction, and thus to remove the root of the evil.—Above all, a scriptural liturgy, in connexion with a sound and zealous ministry, is the best conceivable barrier against the progress of prevailing errors, and their best antidote, where these errors have already taken root. Unless wealthy Episcolians on the Atlantic slope should do, what it is feared they will not for years be excited to do, make ample provisions for carrying on the operations of the Church in this region, on an extensive scale, the few who may be inclined, by the Spirit of God, to look with Christian compassion upon the great evils above unfolded, cannot perhaps do better than to turn their attention to these several modes of operation.

1st. By making the very best provision circumstances will permit for the education of young men for the ministry. Wherever this could be done, there should be comfortable theological rooms, and a sufficient theological library, together with means of self support, or gratuitous maintenance for a number of students. These permanent, well known facilities, would in the course of years, draw many young men together, from the east and from the west, to be trained on the spot for their professional duties.

2d. Some of them, or young men of a similar class, having the ministry in view, would do well to take schools at important spots, and act under license as lay-readers, preparatory to occupying the same field afterwards as clergymen.

3d. Most of the clergy would do well at first, to act in some capacity as teachers, both to keep their time more fully employed, and to supply the lack of ordinary instruction, as well as to acquire influence, and to earn a portion of what, after all, must for years prove a limited support.

The writer of this only wishes that he could transfer to the bosoms of eastern Christians, his impressions of the value of Episcopal ministrations in Kentucky to the cause of truth, and of the salvation of souls, and he rests assured that the generous and benevolent would be most anxious to impart whatever pecuniary aid Episcopal operations there might require: and he is also persuaded, that young aspirants for holy orders would be fired with missionary zeal, equal to the vast effort and the severe self-denial, which the slow, laborious, unrequited, almost entirely self-sustained efforts of ministers in the destitute corners of the west, most emphatically need. It is devoutly to be hoped, that as pious self-sacrificing zeal amongst the clergy increases, and as wise and liberal Christian charities become more common, and are more judiciously directed, this far-off land will receive the attention which at this moment it needs; and without which, many that might be saved, must be left to grope on in unpitied wretchedness.

Episcopal Recorder.

REVIEWS.

Juvenile Lyre: or Hymns and Songs, religious, moral, and cheerful, set to appropriate Music. For the use of Primary and Common Schools. 8vo. Hartford. H. and F. J. Huntington, 1831.

The prostitution of the fine arts to the service of the great enemy of souls has long been a subject of complaint. That music in particular, 'heavenly music,' should have been rendered on the whole subservient, rather to the cause of Satan, than to the service of Him to whom it is so well adapted to elevate the heart, has been neither unnoticed nor unlamented. Prompted by just indignation, well meaning, but weak men have made more than one effort to steal from the devil that captivating art, which, as they conceived, he had unrighteously appropriated to his use, by adapting compositions designed for devotional use to favorite song and ballad tunes. But this all taste and reverent awe for things sacred forbid. If music is to be rescued from its prostitution to the author of evil, it must be by *new* efforts—by forestalling the adversary, and preoccupying ground to which he so regularly puts in his claim.

This object we think the Juvenile Lyre eminently well calculated to effect. Its compilers have judged, most correctly, that the ear and voice of children might be tuned to lays associated with sentiments such as should train the youthful mind in the paths of piety and sound wisdom—that the fondness for vocal music which, in a greater or less degree, may be discovered in every child, might be turned to good account in cherishing kindly feeling, and *innocent* gayety, and holy aspiration of the mind to the God who gave it being and capability of enjoyment. They have endeavored to do this in the 'Juvenile Lyre,' and their endeavors have been attended with no ordinary success. It is true, we have slight objections to the phraseology of lines scattered here and there, and *strong* objections to such pieces as 'On mountain top,' and 'How bright and fair': but these are exceptions: as *a whole,* the work exceeds what we should have expected from a first attempt, as—in our country, at least—this may certainly claim to be. The compilers give the following account of their production:—

"It has been justly observed that the ballads of a nation have more influence than its laws; and in a country where the laws and the government are based upon the character of the people, it becomes of inconceivable importance that every avenue to the conscience and the heart be guarded by virtue and piety. It is with the hope of contributing to this result, that these songs are given to the public. * * * * * They have peculiar claims to confidence, on the ground that they are derived from collections formed with great care, by individuals familiar with the wants and feelings of children; and have been found by experience admirably adapted to cultivate the powers, elevate the taste, improve the character, and cheer and animate the hearts of whole communities of children. They have also received the sanction of the public guardians of education in many parts of Europe, and form a part of that course of instruction which is deemed indispensable to a well organized school. * * * * Some of the songs are intended to be mere expressions of childish pleasure;—others, descriptions of the warmest and best feelings of the heart;—and others still, associate moral and religious instruction with the objects we see, and the common events we witness; and thus serve to lead the child 'through nature up to nature's God.' Could we put such songs into the mouths of the numerous children of our country, who does not perceive the happy influence which would be exerted upon the feelings and manners and morals of the rising generation, on whose character the future destiny of the country depends?"—*Preface.*

We are prepared to answer strongly in the affirmative; and to recommend the compilation to parents and teachers, as a most valuable auxiliary in the education of the *heart* and *intellect* of their youthful charge. In our last number we extracted a happy specimen of the class of songs which the editors describe as 'associating moral and religious instruction with common events and objects.'—Who has not heard the Whip-poor-will with his half-plaintive, half-cheerful note? And who that has heard him has not lamented that his impressive cry should be associated with the unmeaning sounds which have given him a name?—has not felt that they might speak to the heart, if furnished with a vocal medium? How excellently this is done in the little *chanson,* given in page 74, we leave it to the reader's sensibility to decide.—*Family Visiter.*

MISSIONS.

CHURCH MISSIONARY SOCIETY.

The anniversary of this Society was held May 3d, Lord Gambier in the chair.

The Report was read, which noticed the retirement of Mr. Bickersteth, who had so ably filled the office of Secretary to the Society for fifteen years, and then adverted to the Society's Institution at Islington, where there are at present seventeen students, twelve of whom were admitted in the last year; three had received ordination, and nine had proceeded to different stations abroad. The donations and subscriptions to the Society amounted to £46,584, 16s. 7d., being less than those of the preceding year, by £744. On the whole, the prospects of the Society were described as most favorable. The steps which had been taken by Sir George Murray, the late secretary for the colonies, for promoting the objects of the Society in Australia, have been adopted by his successor, the noble lord now at the head of that department. The committee had experienced many obstacles to the dissemination of the Gospel in the East; yet the impediments there were trifling, when compared with those which existed in the West Indies, to the religious instruction of the slave population. In North-Western America, amongst other advances made, the sons of four Indian chiefs, each the head of a distinct tribe, speaking distinct dialects, are under Christian instruction. Viewing the whole circumstances connected with the Society, the Report added, that there were ample indications that the Lord had gone before them in this great work, and that they therefore ought to go forward with confidence. The increased sphere of action opened to the Society, and the difficulty they found of taking advantage of it with resources rather diminished, ought to quicken its friends to renewed exertions in promoting its great object.

Addresses were made by the Bishop of Litchfield and Coventry, (Bishop Ryder,) the Honorable and Rev. Baptist Noel, the Bishop of Winchester, (C. R. Sumner,) Lord Bexley, the Rev. Mr. Bickersteth, and several other speakers.

The Rev. J. W. Doran (missionary from Travancore) stated, that he did not come back, like the spies who were sent into the land of promise, to describe nothing but the barriers and obstacles which opposed themselves to the missionaries in the East; he raised his voice for encouragement and exultation; he made a steadfast appeal to the evidence of facts, and to that guidance and strength of testimony whence Christians derive the promised assurance that their works of faith and their labors of love have not, are not, and shall not be in vain. It was unnecessary for him to state that St. Thomas, fired by a holy zeal, and fearless of the various dangers which beset his path, found his way into the miserable regions of Hindoostan, and planted the cross of Christ upon the ruins of Paganism. From this first beginning hundreds and thousands of Heathens were converted to the faith, and gave their idols to "the moles and the bats," turning themselves to serve God, the true God; hence the Christian Church of Malabar was established. When all Europe was overspread with the gloom of Popery, that people received the testimony of Jesus, and thousands of them, having put off their mortality to become immortal, are now before Him singing the praises of the Lamb. The Syrian Church of Malabar flourished until the emissaries of the Man of Sin came amongst them. When the Portuguese ecclesiastics arrived in that country, they burned those manuscript copies of the Scripture which the Syrian Church then possessed, and Paganism triumphed over the pure doctrines of Christ. Fifteen or sixteen years ago, the Church Missionary Society first sent their ministers into those districts. He had much pleasure in being able to announce that his beloved friend and colleague had accomplished one of the most important preliminary steps towards the establishment of Christianity in the East, in the translation and circulation, in the vernacular dialect of Travancore, of the New Testament. When Dr. Buchanan went there, twenty years ago, he found one distinctive peculiarity of that Church by which alone its identity with the original Church at Antioch might be proved. He found there, that notwithstanding the influence of Popery, the book of salvation was not a proscribed book, the record of eternity was there allowed to enlighten guilty apostate man. The question would naturally present itself, how the inhabitants of Travancore received the vernacular translations of the Bible. At the request of the archdeacon of Madras, he (Mr. D.) undertook a tour through the principal towns where the Syrian Church was established. It was the week before Easter, and the members of that Church were, at that period of the year, in the habit of meeting every day that week, in order to read over a portion of their manuscript Scriptures, and to converse upon the topics which that reading suggested. Copies of the Testament and some tracts were immediately distributed. He had the priest with him, and through his agency read and expounded the printed vernacular Scripture. They said that they believed those Scriptures, but they asked what was the object of presenting them in the vernacular dialect? Was it for the purpose of destroying their own Church? The answer was, No; there was no design to do otherwise than to supply facilities for canvassing and discussing the means of salvation. The object was to turn them from darkness to light, and from the worship of idols to the service of the living God; the only object was to bring them to God, to enable their souls to persevere even unto the last, and to overcome the world. It pleased God at that moment to raise up, in the person of Colonel Munro, an important favorer of the great and holy design. An island, seven miles in circumference, was given up for the erection of a college for the education of young men for the priesthood. Thus means were supplied not only for the education of the students, but also for their support. Notwithstanding various difficulties, Christianity has advanced gloriously. Means were yet wanting to employ those as translators who had been educated at the college; and they had now become a burden to the establishment. Seven presses belonging to the Society were now idle in India, paper did not grow on the trees in that country, neither would London shopkeepers part with their paper unless paid for it. They had no steam-engines in India, and men would not work unless fed and clothed. It was with regret then, that he heard that the funds of the Society that year fell short of what they had been the preceding. When he was coming across the ocean, he expected a very different result; he would therefore most earnestly beseech the meeting to support the Society in the great undertaking in which it was engaged. He besought them to do so in the name of Him who had encountered the depths of humiliation in depriving himself of that glory which he enjoyed with God the Father before the foundations of the earth were laid, in order that he might rescue our immortal souls from the prince of darkness.

The Bishop of Chester, (J.B.Sumner,) referring to the two natives of India recently ordained to the ministry, observed, that the mind of his esteemed friend the Bishop of Calcutta, must be cheered and comforted by the circumstance. The present was said to be a season of great expectation in India, and that was known more from private report than from circumstances which could well be stated in public. He regretted that all the results of British education—he would not call it Christian education, for such it was not—had done but little to weaken the prejudices of caste. The destruction of those prejudices and of the innumerable evils which afflicted that unhappy country could only be effected by a degree of zeal, which he regretted to think had not yet been manifested in its fulness and strength. Christianity must be with them every thing or nothing; in religion indifference was apathy. There was but one name by which man might be saved, and with indifference or lukewarmness towards that, what progress could man expect to make? They might as well think of inscribing a permanent sermon upon the sands of India, as to make a permanent impression upon the minds of the people of India otherwise than by a devotion of their whole soul to the object in view. The history of Missions in India fully verified the views he took of the subject; things went on as ill as the adherents of Satan could desire, until a few persons not lukewarm appeared upon the scene. They had heard of the respected name of Buchanan and others, they had heard of what had been done in times past, but nevertheless a vast deal remained yet to be accomplished, for never was there a wider field for glorious exertion, "for the harvest was plenteous, but the laborers were few." Two native Indians had been ordained to the ministry, and they might therefore hope that the number would increase both at home and abroad; they might pray that more would go forth, but there was only one way of obtaining that object, namely, by promoting a strong sense of its value. It was the very nature of the Gospel to diffuse itself, for as soon as it obtained a hold upon a particular point, the circle grew wider and wider until it reached India, till it reached the South Sea, till those who became acquainted with its worth had their ancient griefs opened up afresh by the thoughts that wives, and children, and husbands, had been consigned to the grave before the missionaries of Christ had reached their shores. He would then entreat his Christian brethren to extend, if possible, to the whole human race, the valuable possession of the Gospel truth which they enjoyed. Let them remember that the fields were white with the harvest, and that the laborers were wanting who might reap it.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Fourth Annual Report of the Executive Committee of the Domestic and Foreign Missionary Society, to the Board of Directors.

Green Bay.—With respect to this important and very interesting mission, the Committee have much cause for gratitude to God. From the time of its renewal under the superintendence of the Rev. Mr. Cadle, to the present period, the Divine blessing has been most signally vouchsafed to every effort which has been made in its behalf. And it is the privilege of the Committee, at this time, to entertain the belief, that a train of measures is in progress, whose tendency it will be to impart a character of duration and prosperity to the benevolent exertions of the Society in relation to the aborigines of our country, which the most sanguine among us dared not to anticipate. Documents in our possession prove that we have a right to expect much and permanent assistance from the general government, with regard to this undertaking. But our expectations do not terminate here. A movement has recently been made in the city of New-York, by the Bishop, Clergy, and Laity, which, while it does honor to their character, as Episcopalians, Christians, and Philanthropists, furnishes to the Committee the strongest evidence they could desire, that their efforts in behalf of the Indian, will not only be fully sustained, but that all the means which are necessary to this end, will be supplied by that one diocese, which has so nobly given itself to the work of aiding the Society.

Mission Buildings.—It will be recollected that the ground on which it was designed to locate the Mission edifices, was granted to the Society by the United States; and that after contracts for their erection had been entered into, it was ascertained that a resident at Green Bay had laid before Congress a claim to this lot. Under these circumstances it was deemed by the Committee unadvised to proceed any further in the work of building. But a little while after coming to this determination, your Committee learned that the claim was in a fair way of being confirmed at Washington. Sensibly realizing the importance of bringing the matter to a speedy conclusion, and aware that nothing was likely to be gained by adopting any other expedient, but, on the contrary, that much injury to the interests of the Society and the future prospects of the Mission might ensue, the Committee, after much and serious deliberation, resolved to purchase, if possible, at a fair valuation, a right to the land in question. By the payment of $400, this object was happily accomplished, and the Society put in possession of an indisputable title to the property. The business of building was consequently resumed. The Mission fabrics consist of a dwelling 40 feet by 30 feet, and two stories in height, an attached house, one story high, 30 feet by 18, and a school-house, 30 feet by 20. The Mission family took possession of these on the 24th of last November, and consider the whole establishment as admirably adapted to the rigor of the climate, and the purposes for which it was designed.

In addition to the above buildings, the Executive Committee have recently authorized Mr. Cadle to erect another school-house of the same dimensions as the one already in use; a barn, including a stable and a farm-house, and so to enlarge the Mission dwelling, that it may accommodate 110 pupils, their teachers, &c. And should Mr. Cadle be of the opinion, that even such an extension of the edifice will be insufficient for the number of boarders who wish to be admitted, he has authority to provide room for 200.

Mission Family.—Since the last annual meeting of the Board Mr. Ellis, and wife have dissolved their connexion with the Society. The individuals who at present have the management of this concern, are the Rev. Mr. Cadle, Mr. Suydam, and Miss Cadle. It affords the Committee much pleasure to state that Miss Kellogg, a young lady of respectable connexions and ardent piety, is now on her way to associate herself with these, and will take the situation of Female Teacher. The Committee calculate on a very considerable accession, shortly, to the number engaged in this Mission, in the persons of an assistant female teacher, a seamstress, a steward, a farmer, and a teacher of the mechanic arts; whom, on the earnest recommendation of Mr. Cadle, and the full conviction of their own minds, with respect to the expediency of such a course, they have determined to appoint.

State of the School.—In March, 1830, Mr. Cadle informed the Committee, that the School consisted of 30 pupils, of which number 8 were boarders. In the same month of the current year, he represents it as consisting of 65 pupils, of which number, 55 are boarders. Of the boarders now at the Institution, 29 are male, and 26 female; 2 are full-blooded Menominees; 2 three-quarters do.; 7 half do.; 16 quarter do.: 1 full-blooded Chippewa; 3 three-quarters do.; 3 half do.; 13 Oneidas; 5 chiefly white, slightly Ottawa; 1 white; 2 slightly Chippewa. They are instructed in the usual branches of an English education, viz. reading, writing, arithmetic, and geography. In addition thereto, it is contemplated to teach the girls housekeeping, sewing, knitting, spinning, and weaving; and the boys farming and the mechanic arts, as soon as persons can be procured for the purpose.

Michigan.—The Rev. Mr. Bury, of the city of Albany, N. Y., was, in March, 1830, invited by the Vestry of St. Paul's Church, at Detroit, to become its Rector. Having accepted the call, he entered on the performance of his engagements in his new location, during the following May. In consequence of the small number of Episcopalians at Detroit, the embarrassments in which they have been involved by the erection of a church edifice, and their continued inability to support a Clergyman by their own contributions, the Committee have been induced to continue to them the aid which has heretofore been extended. And when the committee reflect on the character of the individual who ministers to this people in holy things, they have abundant reason to conclude, that no part of their funds has been more judiciously or beneficially appropriated. The dissolution of the connexion which existed between this congregation and the Rev. Mr. Cadle, and the want of regular services to which they were for a considerable time subjected, proved to them a serious disadvantage. But the sun of prosperity is again shedding his cheering beams over the path of this little flock. The same intelligence, discretion, piety, and zeal, which so remarkably distinguished their late pastor, shine forth equally conspicuous in him who is now watching for their souls; and we doubt not, that by a patient continuance in the same indefatigable efforts which have hitherto marked his course, he will have cause to rejoice in seeing the number of his charge increase, and the work of the Lord prosper in his hands. Like his predecessor, Mr. B. frequently visits, during the week, the parts of the territory which are destitute of the ordinances of religion, and collecting together as many of the inhabitants as can be induced by notice previously given to attend, directs their attention to the things which belong to their everlasting peace. From the representations which he gives in all his reports, we are inclined to the belief, that there is no section of our Union which furnishes a more interesting sphere for Missionary exertions. So many of the residents are already attached to the Church, and so rapidly is the territory settling with a population of unusual enterprise and respectability, that, to use the words of Mr. B., 'not less than a *dozen Missionaries* are immediately wanted, and would be most profitably engaged.'

THE CHURCHMAN.

SATURDAY, JULY 30, 1831.

TO SUBSCRIBERS AND CORRESPONDENTS.

In consequence of some complaints from our country subscribers relative to the delivery of the Churchman, we have determined on an alteration in the time of issuing our paper. Hitherto, it has been detained until as late a period in the week as practicable, with the view of securing the latest intelligence and communications. But being now assured that a majority of our subscribers, city and country, will be better satisfied with the reception of their papers at a precise and previously determined time, we have made arrangements to that effect. The "Churchman" will in future, go to press IN TIME FOR THE FRIDAY MAILS, and may be depended on accordingly by our distant friends. The punctuality *of its delivery to city* subscribers will, of course, be proportionably increased.

We agree with our correspondent "Viator," that if his representation of the transaction which he animadverts were *entirely correct*, the severest reprehension would not be misplaced. But we would suggest to him the inquiry, whether the place of worship in question does, in fact, belong to the Protestant Episcopal Church? and whether it is occupied by an organized "congregation of the Protestant Episcopal Church?"

The favors of "D."—"B." and "M." in our next.

The American Pulpit.—The number of this work for July we have just seen. It contains a sermon by the Rev. Mr. Doane entitled "The Reign of Heaven," and another by the Rev. Mr. Bronson of Vt., entitled "The Glory of the Gospel;" with exquisite stanzas on Providence, by the Rev. W. Croswell. We have barely been able to glance at the first of these. The reign of heaven!—God's kingdom;—the pure and quickening influence of divine truth and the divine Spirit;—may they pervade all hearts! The Christian Church, the Spiritual Society of Christ,—"from the rising of the Sun unto the going down thereof," may it embrace all—speedily! The glorious consummation of our felicity, the Church triumphant,—may God the Lord hasten it in his time!

Extension of the Bishop's Visitation.—We are authorized to make the following appointments public; and though we are not directed to do so, it is thought proper to remark, that as the Bishop's presence will be required in Philadelphia, at the consecration of the Bishops Elect of North Carolina and Kentucky, which it is understood is to take place not far from the middle of September, it will not be practicable for him to visit *all* the parishes in the West and North parts of his diocese. The following routine it is believed embraces as many congregations as could with propriety be visited in the same time.

The Bishop designs to spend *Sunday*, July 31st, at Schenectady, and to be present at the commencement of Geneva College, on Wednesday, August 3d; Aug. 4th, he will officiate in Trinity Church, Geneva; 5th, Waterloo; 6th, Seneca Falls, A. M.; *Sunday*, 7th, Auburn; 8th, Skaneateles, A. M.; 9th, Moravia, A. M.; 10th, Ithaca; 12th, Canandaigua, P. M.; 13th, Richmond; *Sunday* 14th, Geneseo, A. M.; Avon, 4 o'clock P. M.; 15th, Le Roy; 16th, Batavia, A. M.; 17th, Buffalo, P. M.; 18th, Manchester; 19th, Lockport, A. M.; 20th, Brockport, A. M.; *Sunday* 21st, Rochester, St. Luke's, A. M.; St. Paul's, P. M.; 22d, Penfield; 23d, Palmyra, 24th, Pultneyville; 25th, Sodus, East Ridge, A. M.; 26th, Oswego, P. M.; *Sunday* 28th, Syracuse, A. M.; Onondaga Hill, P. M.; 29th, Jamesville; 30th, Manlius; 31st, Pompey; Sept. 1st, Fayetteville; 2d, Oneida Castle; *Sunday* 4th, New-Hartford, A. M.; Utica, P. M.—(*Auburn*) *Gospel Messenger.*

The West.—We would request the attention of our readers to the articles headed "Bishop Meade's Tour," "Bishop Meade in Tennessee," and "The Result of a Religious Excursion through part of Kentucky," extracted from the Episcopal Recorder. All contain statements and views of great interest. If there is any quarter of our Church which calls for peculiar attention, it is her south-western border. We *must* awake to its wants. We must, for our own sakes, for the Gospel's sake, use our endeavors to supply it with *learning*, pure and undefiled, with *religion*, evangelical and apostolic. Let our clergy set themselves to examine whether there are not allotments in their Master's vineyard, there awaiting tillage, and more needing it, and holding forth better promise of a speedy and large return of fruit, than such as they now occupy; and whether the vacancies they might leave in the eastern states, would not both suffer less from neglect, and be more easily supplied, than those which call them to "come over and help." Let our candidates for orders, seriously consider *whither* God's providence calls them, when they go about His work. Let our youth be taught to devote themselves betimes to "the fighting the battles of the Lord," in a country just springing into moral and intellectual life.

PARTIAL ATTENDANCE ON THE SERVICES OF THE CHURCH.

We do not know that Churchmen err more generally in the practice censured in the following communication, than members of other denominations;—but we wish that they should in this, as in all other respects, err *less*:—or rather we would that *all* were free from error, and we therefore give place to the earnest and honest remarks of our correspondent, and commend them to the consideration of our readers.

For the Churchman.

It is seldom, Mr. Editor, that I enjoy the privilege of attending public worship and joining in the solemn and beautiful services of our Church: and the opportunities afforded me are less frequent, of witnessing in your city, the religious exercise of the sanctuary, on the holy Sabbath of the Lord. Having, however, a desire to attend, a few Sundays past, as well on account of the *special occasion*, as from a wish to hear a discourse from the distinguished and zealous clergyman who had been previously appointed to preach on the occasion, I resolved to waive all minor considerations, that my desires might be gratified in being one of the number who should listen to the sermon in behalf of an object which must ever be interesting to Churchmen. I did so; and how well the duty of the *speaker* was discharged, or how fully *my own* expectations were realized, I need not stop here to tell, believing as I do, that there can be but *one* opinion in relation to the subject, among those who are heartily engaged in the cause; and those who are not, it is not my present purpose to endeavor to convince of the justice of its claims. In this communication I have another object in view, and without further preliminary remarks, I will come directly to the point, and tell you, Mr. Editor, that I design to say a word on the subject of the *non-attendance at Church in the after part of the Lord's day.*[*]

As Churchmen, we must surely plead guilty to some of the charges which are brought against us, by those who look to the *outward* conduct of some of the members of the Church, rather than seek to possess themselves of a knowledge of the foundation on which it rests. There are a few things in our Church which need correction; and among the evils which do exist in this particular, the one here named I consider of a very serious character, and as claiming the attention of all who are truly concerned for their own spiritual welfare, or the honor and welfare of the Church.

The *fashionable* practice, (if I may use the term) which too generally prevails among Episcopalians, especially in large cities, of a *partial* attendance at Church—a partial participation in the services of the sanctuary, I have often heard spoken against as being, not only a palpable neglect of religious duty on the part of those *who profess and call themselves Christians*, but as tending to bring reproach upon the Church. But the subject has never been brought so forcibly to my mind as of late, especially from what I witnessed myself, and from hearing it introduced in a manner which led to inquiry and a reflection in reference to it, during my recent visit to your city.

Of the Church in New-York it should be said, "she is the pride and glory of the Church in our land; and among her people are presented examples in things spiritual, worthy of the imitation of their brethren around them, less favored than themselves in point of religious privileges." But alas! are these things so? Is it not, on the contrary, a truth too obvious not to be known by those who will observe, that we are not always to look among the inhabitants of populous cities, like your own, for the exhibition of those virtues and graces which adorn the Christian character, rather than among those in more humble and retired walks of life? There are, it is true, many honorable exceptions to these general customs, and more painful indeed, would be the reflection to any pious mind, were it not so.

With more particular reference, however, to the object in view, the fact will not, I am confident, be denied, that there is a lamentable *fault* among the people. And is it not time to inquire into the *cause*, that a remedy may be applied? I am aware that many plausible reasons are urged to favor the practice here condemned, and that many persons feel themselves justified in absenting themselves from the house of God, when nothing but their own personal convenience is consulted in the matter. But how, I would ask, can these things be reconciled with the character which, as Christians, they bear, or with their religious duties and obligations? If each individual would seriously consider this subject in its personal application, the result, I doubt not, would prove salutary and beneficial; for I would fearlessly assert, that no Churchman, no Christian who has a right understanding of the true character attached to those terms, would voluntarily and from choice, or without some well-grounded cause, habitually refuse to come up to the courts of the Lord, to worship in his holy temple.

The excuses which are usually offered for this neglected duty, Mr. Editor, are, in my view, very trifling when considered in connexion with a subject of the deepest moment, and will be of little avail in that day when the secrets of the hearts of all men shall be disclosed. It is in vain that we boast of our religious institutions, it is in vain that we enrol ourselves as Churchmen, it is to no purpose that we enlist under the banners of the Church, if our *practice* correspond not with our *profession*—or if, while we have the privileges of the children of God secured to us, we willingly subject ourselves to the just charge of being *nominal Christians.* Far better would it be for us to be ranked among those who, through ignorance, look upon our apostolic Church and her institutions, as being ill calculated to fit and prepare men for heaven, but who, nevertheless, worship their Maker in sincerity and truth, than to be found among those who, while they are Christians in name, are destitute of the spirit which should guide them as such.

But the truth on this point is, they are wholly in error who view us, as a body, in this light, and in their reasoning on the subject, confound the *principles* of the Church with the *errors* of the people. That there are some things among us radically wrong, is not to be denied, but the *fault* is our own as individual members of the Church, and *not* in the Church itself. Having, as it is verily believed we have, in the Protestant Episcopal Church, a solid and sure foundation, nothing remains but to build upon it a noble superstructure. Let, then, both the clergy and laity faithfully perform their duty, and the Church will arise with renovated strength, and shine forth in her glory and majesty.

It may be thought presumptuous, Mr. Editor, in an humble individual like myself, to bring this subject thus before the public; when perhaps there may not exist sufficient cause for the remarks here made—or while, if there does, there are those to whom it more properly belongs to put forth their exertions to arrest the progress of the evil. While it is readily acknowledged that the efforts of others might be made more effectual, it is believed there are ample grounds for what I have said; and it matters not, in this case, by whom the *truth* is spoken. Under the influence of this feeling, I trust the subject will be resumed, through your columns, by those competent to do it justice. And in conclusion, I will only add, that if the hints here thrown out shall have the effect to call attention to the subject, and thereby prove the means of benefiting the cause sought to be promoted, my object will be gained.

A Layman.

R——, July 12th, 1831.

BRITISH AND FOREIGN BIBLE SOCIETY.

The warm dispute at the last anniversary of the British and Foreign Bible Society, has already been a subject of remark in our columns. Believing, as we do, that such disputes are the natural and inevitable results of the erroneous principle upon which that society is conducted, and will sooner or later bring about its dissolution, marring in the meanwhile the fair fabric of a "common Christianity," in which brethren of different names might agree to hold their several lots in *several* tenures,—we were not unprepared to meet with such statements as the following, in the speech of the member who moved for the establishment of *a test.*—Captain Gordon asks—

"Can you from the platform of Exeter Hall, or from your Committee Room in Earl Street—can you agree upon a single point, seeing that you differ upon fundamentals? Have you a single inch of common ground to proceed upon, seeing that you differ upon the great and solemn tenet of the Triune Jehovah? I will now proceed to examine this question solely by the light of experience, and in doing so I will imagine a case. I am aware of the objections which may be urged against imagining cases, and I rather dislike that mode of conducting an argument; but in putting this case, I will take care not to go an inch beyond the actual scope of the Society's own experience. I will suppose that the noble lord now in the Chair was called upon to preside over a meeting in the country, of some Auxiliary Branch of the British and Foreign Bible Society. I will suppose the mover of a resolution there to take his stand upon the letter of the Bible itself, and to advocate the cause of the Bible Society with equal eloquence, describing the book which it was their object to circulate, as one which had God for its author, salvation for its end, and truth for its matter. I will suppose him to enlarge upon the obligation lying upon the people of God, to circulate those Scriptures to the remotest corners of the earth where the foot of man has ever trod;—and who will say that he acts inconsistently in taking his stand upon that ground? Who can deny that this is ground from which it would be impossible to dislodge him? Then another speaker, may be called upon to second the resolution, which I will suppose the preceding speaker to have moved. Suppose, perhaps he might say, 'I rise, my Lord, for the purpose of seconding the resolution of my Rev. Brother, but in doing so I must be allowed to enter my protest against the grounds which he has taken in presenting his own private sentiments to the meeting; he has, in so doing, transgressed against a fundamental principle of the society; I should be sorry were I the first to have done so; but since he has set the example, since he has wandered into doctrines of his own, I must beg leave to dissent from his opinion, and I will now proceed to give my reasons for doing so. I differ from him quite as to the circulation of what I will take the liberty to call Tritheism.' Thus would such a man speak—thus have such men spoken. I speak not of what might be, I describe what has actually occurred. I have seen a minister of God called to order by a Socinian teacher. Surely then there must be same great defect in the constitution of this society, if men are to be put down for testifying to the divinity of the blessed Son of God. Another scene of the same sort occurred within a few miles of London, and the individual chiefly concerned is now on this platform, and may, if he thinks proper, give the names. Unitarian gentlemen had often spoken from that platform, and they have often, too, interrupted me, urging that I was guilty of a violation of the compact of the Bible Society, and that if I urged my religious principles on the assembly, there was no reason why the Unitarian should not assert his own. Since the fact of these calls to order made by Socinians at their meetings, there has been such a modification in the speeches made as is really disgraceful to the society. I have stated an important fact, and one which is intimately connected with this discussion, for it is a matter of impossibility to reconcile the conduct of the society with any view of Christian obligation, and to exempt it from these inconveniences; because, either the Socinians must stay away from the society, or Christians would be compelled to abstain from pressing their principles at the meetings. For to go on thus would turn the platform into an arena on which principles on both sides would be disputed, as every one is entitled to show the reasons which had induced him to come forward." ——

For the Churchman.

Rev. and Dear Sir,—I have watched, with some solicitude, the friendly controversy in your columns on the subject of Music. I had partly hoped, from the occasional tendency of some of the observations, to have seen something elicited in favor of a matter which I have long cherished the hope of seeing suggested for public adoption, and which I think would strike at the root of the evil complained of. I mean the general introduction of *elementary singing* from the *written signs*, and *in concert by all the pupils, into all our primary schools*, to be considered as much a staple, indispensable part of a common school education, as the knowledge of the four-and-twenty letters of the alphabet, or the nine digits of the numeration table.

This could, it is believed, be attained without interfering with the ordinary business of such schools, by means of single lessons every day, of not more than ten minutes each, sung or recited by the whole school, from the characters distinctly printed on large cards, or on the walls of the school, under the direction of the teacher, assisted by *monitors*, on the plan of mutual instruction.

According to my view, the expense additional to the ordinary school charges, would be very trifling. In the first commencement, the expense of cards and cheap elementary books, would be something; and in those instances where the teacher does not at *present* possess the knowledge of the characters, &c., those expenses must be enhanced by calling in the aid of an assistant, for *a season*. But the mere elements are so easy of acquisition, that if found to be indispensable, few teachers would be long without acquiring them.

Respectfully, H * * * *.

INTELLIGENCE.

BISHOP MEADE'S TOUR.

The Bishop was obliged to leave Louisville during the sitting of the Convention, to fulfil his appointments in the Green River country. These appointments commenced at Bowling Green, and extended on through Russellville, Elkton, and Hopkinsville to Clarksville. The first was at Bowling Green, at 10 o'clock A. M. of the 16th instant. He therefore took the stage at Louisville, accompanied by the Rev. G. P. Giddings, and arrived at Bowling Green the next day. On the 16th he preached to a respectable and very attentive congregation, in the court-house, and after service received the salutations of a few persons, who expressed great attachment for the Church in which they were raised, and to which some of them still profess to belong. From the anxious desires of some, and the cordial professions of many, there appears to be little doubt but a pious and zealous missionary of the Church would meet with a cheerful welcome, and considerable success at this place.

At Russellville, the Methodist meeting-house was opened for him on the 17th, and he preached at 11 o'clock A. M., and again at night, to a large audience. He was received and treated with much kindness and hospitality. All denominations of Christians seemed anxious to hear him, and pay him their respects; and he left on the minds of many very favorable impressions of the Church, so much talked against and so little known in this country.

On the 18th, he rode to Hopkinsville, distant about thirty-five miles, and preached in the Baptist meeting-house at Elkton on the way. The pastor of the Baptist Society had an appointment at the same hour, but very politely gave way, and even insisted that the Bishop should preach. The congregation here was small, but like most congregations in this country, exhibited the gray hairs of a few persons who were once reckoned within the pale of the Church, but who have wandered far from her worship, and in many instances have become united to other Christian communions.

Sunday, the 19th, was spent at Hopkinsville, where the Presbyterians kindly opened their house of worship for his accommodation, although a minister of their own denomination was in town, and intended to preach. He preached at 11 o'clock, and again at 4, to a large and attentive audience, a considerable number of whom are attached to the Church, and joined in the service morning and afternoon. The impression here was very favorable. Many expressed great anxiety that a church might be established, and Episcopal service constantly secured. Many who had seldom, if ever, heard our service, and many whose prejudices were altogether against it, melted down under the solemn petitions of the litany; and during the next day several applications were made for the Book of Common Prayer, and many inquiries for the *doctrines* of the Church. The same kind attentions were paid here that he had received from Christians of every name as he travelled through the country.

On Monday 20th, the Bishop remained at Hopkinsville all day, in consequence of rain, which prevented him from proceeding. The 21st was spent in riding to Clarksville, a flourishing town on the Cumberland river. Here he preached on the 22d, at 11 o'clock, at the Masonic Hall, the only place of worship. Rev. George Weller, of Nashville, preached at 4 o'clock P. M., and the Bishop again at night. The congregation was considerably large and very attentive, and the services of the day seemed to leave a very solemn and favorable impression on the minds of the audience.

In reflecting upon the course of these meetings, and the circumstances throughout, it is impossible not to be pleased. Prejudice seems to be giving way, as knowledge is increased, and opposition to yield to the mild influence of dispassionate argument and Christian meekness. May we not expect that the fit time to favor Zion will soon be fully come, and that sectarian differences and doctrinal controversies will become smothered down to Christian love, and union of effort to promote the great work of evangelizing the world? There can be no doubt but pious and zealous missionaries of our Church would be welcomed in this country, and would probably meet with success, collecting together Episcopalians now scattered through the country. Christians in general encourage us and wish us success: Shall we then be discouraged?

Episcopal Recorder. H——E.

BISHOP MEADE IN TENNESSEE.

The Right Rev. Bishop Meade, of Virginia, is now on a visit to this state. He arrived in Nashville on Thursday evening, June 23d, and preached on Friday, and again on Saturday, and twice on Sunday. He proceeded hence to Franklin, where the corner stone of a new Episcopal Church will be laid by him. On Thursday the Annual Convention of the Protestant Episcopal Church in Tennessee commences its session at Columbia, and the Bishop will attend. During the present week the corner stone of a new Episcopal Church at Columbia will likewise be laid. On Tuesday, 5th July, the Bishop will again preach at the Masonic Hall in Nashville, and on Wednesday, the 6th, the new Episcopal Church now nearly completed in this town will be solemnly consecrated by him to the service of Almighty God, after which the rites of Confirmation and the Lord's Supper will be administered in the new church.

On Tuesday last, June 28, at about 6 o'clock, P. M., after divine service and a sermon, the corner stone of a new Episcopal Church at Franklin, Williamson county, was laid with solemn and appropriate ceremonies by the Right Rev. Bishop Meade. A large concourse of people assembled on the occasion, a Masonic procession was formed, and an appropriate Address was delivered by the Rev. Mr. Otey.

Episcopal Convention.—On Thursday, June 30th, the third Convention of the Protestant Episcopal Church, for the Diocese of Tennessee, was held at Columbia, with appropriate religious ceremonies. There were present the Clergy of the Diocese, and delegations from three congregations. The deliberations were continued until Saturday afternoon, when the Convention, having disposed of all the business before them, adjourned to meet at Nashville on the last Thursday in June next.

The Right Rev. Wm. Meade, Assistant Bishop of Virginia, presided during their sittings in a dignified manner, and by his urbanity won the hearts of all the members of the Convention.

There was but little business transacted during the session, but probably enough to ensure the growth of the Church in the West. There were three promising young gentlemen examined as Candidates for Holy Orders, whose services, if confined to this Diocese, we have no doubt, will be permanently useful to the cause of religion.

On Saturday afternoon, the corner stone of a new Episcopal Church was laid by the Bishop, in the rear of the Masonic Hall, in Columbia. The Freemasons assembled in a body, and proceeded to the spot designed for the erection of the building, at about 4 o'clock P. M., when an excellent and impressive Address was delivered by the Bishop to a numerous auditory, who appeared to listen with breathless attention to every word. The Address was truly eloquent, and the picture drawn by the speaker of the difficulties with which the Episcopal Church has had to contend in the Valley of the Mississippi, and of its bright prospect at present, was equally glowing and animated. The assembled auditors then proceeded to the Presbyterian Church, where an appropriate Address was delivered by the Rev. James H. Otey. Divine service was performed from the opening of the Convention until its close, each day, and sermons were delivered by the Bishop and by the Rev. Messrs. Otey and Weller, to a large and attentive collection of people. The rite of Confirmation was administered to four persons, at 6 o'clock on Sunday morning, and the Address of the Bishop to those confirmed was of so affecting a character as to draw tears from the eye of many of those assembled. The communion was also administered by him to a large number of persons, preceded by an eloquent sermon. In the afternoon, an interesting and impressive sermon was delivered by the Rev. Mr. Otey, and at candle light an affecting parting discourse was given by the Rev. Mr. Weller.

In conclusion, it gives me great pleasure to bear testimony to the liberality and hospitality extended by the citizens of Columbia to the numerous visiters who attended the Convention, and may God grant them prosperity, and render the labors of the week a blessing to the town and surrounding country.

A Layman, an Eyewitness.

National Banner.

New Church.—On Saturday the 9th of July, the corner stone of a new Episcopal Church, to be called St. Matthew's, was laid in Perry, Coshocton county, Ohio, by the Right Rev. Bishop Chase. Divine service was performed and a highly appropriate sermon delivered by the Bishop in the old log church, to an attentive congregation. A procession was then formed in the following order;—Sunday Scholars, Gentlemen, Ladies, Vestrymen, Wardens, Students from Kenyon College, Candidates for Orders, Bishop—and proceeded through a thick wood to the place of building, where the Bishop performed, in a very solemn manner, the services of laying the corner stone, in which were deposited, for the perusal of posterity, the following documents:—The names of the Bishop of the Diocese and of the officers of the parish, the date of the organization of the parish, (A. D. 1821,) the number of clergy and candidates for orders in the diocese, and of the officers and students in Kenyon College, the population and chief officers of the United States and of Ohio, and several numbers of the Episcopal Periodicals of the day, and a Journal of the Proceedings of the last Convention of the Diocese.—The new church is designed to be 40 feet by 30, in dimensions.—*Gambier Observer.*

St. John's Church, Fayetteville.—Rev. Mr. Buxton was in this city during several days of last week, and succeeded in obtaining more than $200 towards rebuilding the Church at Fayetteville. Handsome collections were also received from the citizens of Wethersfield, and from the parish of Glastenbury. He intends visiting immediately all the principal parishes in Connecticut, and we trust no one will be found unwilling or unprepared to contribute liberally to so good a cause.—*Episcopal Watchman.*

On Wednesday afternoon of last week, an able and appropriate Eulogy on the late Ex-President Monroe was pronounced by Thomas C. Perkins, Esq., at Christ Church, in this city.—*Ibid.*

An Episcopal Church has lately been organized at Homer, Courtlandt county, N. Y., by the name of Calvary Church.

COLUMBIA COLLEGE.

The Annual Commencement of this Institution will take place on Tuesday the 2d of August next. The procession will move from the College green at half past nine o'clock A. M., and pass through Park Place, along Broadway and Walker-street, to St. John's Chapel, where the usual exercises of the day will take place. The degree of Bachelor of Arts will be conferred on twenty-four young gentlemen of the Senior Class, most of whom will deliver orations, and the degree of Master of Arts on several of the Alumni of the College, who have formerly received their first degree. The Honors will also be announced, and the Medals delivered, according to a recent Statute of the Board of Trustees, viz. a Gold Medal, with suitable devices and inscriptions, to the Student of the best general standing in each Class; and one of Silver and another of Bronze to the first and second best Student in each particular department of study. Honorary degrees of D. D. and LL. D., will also be conferred on several eminent individuals.

ACKNOWLEDGMENT.

New-York, July 22d, 1831.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *Twenty Dollars*, being the second payment on account, ($20 before contributed,) by the Ladies of Immanuel Church, New-Castle, Delaware, to constitute their rector, the Rev. Stephen W. Prestman, a "Director for Life."

FLOYD SMITH, Treasurer,
12 Maiden-Lane.

NEW AUXILIARY.

Sunday School of Zion Church, Butternutts, Otsego County, New-York, paid $2 00.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 28th, from the following persons, viz.:—

Asa Curtis—Rev. J. A. Hicks—Clark & Hosford—E. Platt—J. W. Ingraham, 2—Rev. G. B. Andrews—S. Sprague—T. B. Livingston—Jesper Harding—L. H. Young—Mrs. Gratia Ray—W. Staveley.

Books have been sent from the N. Y. P. E. Press during the week ending July 28th, to the following persons, viz:—

Rev. Wm. M. Weber, Fairfield, Herkimer, N. Y., 1 parcel, S. W., &c.;—H. & E. Phinney & Co., Utica, N. Y., 1 box, S. W., &c.;—H. Hinman, Auburn, N. Y., 1 bundle, S. W., all per Troy towboat, Troy. Rev. A. S. Todd, Stamford, Conn., 1 parcel, S. W., per sloop Hiram. G. C. Grundy, Baltimore, Md., 1 box, S. W.;—J. Thompson, Annapolis, Md., 1 parcel, S. W.;—Rev. R. W. Goldsborough, Centreville, Md., 1 parcel, S. W.;—Rev. Geo. M'Elhiney, Princess Ann, Md., 1 parcel, S. W.;—Rev. J. H. Tyng, Martinsburgh, Va., 1 parcel, S. W., all per brig Pacific, care of G. C. Grundy. C. T. Nicholls, 1 parcel, S. W., and Starr Hoyt, Bridgeport, Conn., 1 box and 1 bundle, all per sloop Fame. S. Babcock & Co., Charleston, S. C., 1 box, S. W., per ship Saluda. W. C. Lord, Wilmington, N. C., 1 parcel, left at 105 South-street, L. J. Bisbee, Ogdensburgh, N. Y., 1 box;—S. Gilbert, do., and W. Ogden, of Waddington, N. Y., 1 parcel, S. W. each, per Troy towboat, all care of L. J. Bisbee. Dr. A. P. Merrill, Natchez, Mississippi, 1 box;—Rev. U. M. Wheeler, 1 box, and G. W. Clarke, New-Orleans, La., 1 parcel, S. W., all per ship Illinois. S. Sprague, Ramapo, N. Y., 1 parcel, S. W., left at Pearson's. Rev. B. Hutchins, Pensacola, Florida, 1 box, per brig Only Daughter. A. P. Parker, Batavia, N. Y., 1 parcel, S. W., per Troy towboat line. S. L. Hyde, Norwich, Conn., 1 parcel, per sloop Exchange, and 1 do. per sloop Diomede. Salmon Hall, Newbern, N. C., 1 parcel, S. W., per brig Hoxie. T. G. Marsh, Perth-Amboy, N. J., 1 parcel, S. W., left at T. & J. Swords'. Miss C. Mancius, Albany, and C. Skerrett, 1 parcel, left at 67 Walker-street. Rev. O. Clark, Mechanicsville, N. Y., 1 parcel, S. W.;—J. Vibbard, Waterford, N. Y., 1 parcel, S. W., all per scow Miller, care of J. Vibbard. S. Colman, Portland, Me. 2 paper parcels, per schooner Perseverance. R. H. Hopkins, Dunkirk, N. Y., 1 parcel, S. W., left at Clark & Williams', 94 Pearl-street. C. Ogden, Newark, N. J., 1 parcel, S. W., per Mr. Condit. Rev. J. S. Covell, Brookfield, Conn., 1 parcel, S. W., left at 144 Water-street. C. Goodrich, Burlington, Vermont, 1 parcel, S. W., per Mr. Joseph Haynes. Rev. H. R. Peters, Morristown, N. J., 1 parcel, S. W., by stage. Rev. B. Holmes, Orange, N. J., 1 parcel, S. W., by stage.

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[*] It will not, however, be inferred, that these remarks are occasioned by any circumstance connected with the *occasion* above referred to. The very respectable number which attended the meeting at St. Paul's on the evening of the 26th, would not justify an inference of this kind.

From the Episcopal Watchman.

ON THE DEATH OF REV. MR. DOUGLAS.

Yes! thou young soldier of the cross,
  Beyond the stormy wave,
On which the straining vessels toss,
  Hast found an early grave!
Far, far were all to thee so dear,
  They could not hear thy call;
So strangers stood around thy bier,
  And strangers smooth'd thy pall.

What though no earthly friend was nigh,
  With thee, thy griefs to bear;
One, one look'd down to hear thy cry—
  The Saviour—*He* was there.
Yes! He was there.—Thy dying eyes
  Beheld him near thy bed,—
His "rod and staff" did comfort thee,
  His arm support thy head.

We miss thee from that holy place,
  Where thou thy prayer didst pour;
Alas! the Church that knew thy face,
  Shall know thee now no more.
Farewell!—in that far grave away,
  Nor unforgot by men,
Thou'lt wait the final judgment day:
  Rest peacefully till then! B. D. W.

CHURCH DOCUMENTS.

BISHOP WHITE'S LATE CHARGE CONCLUDED.

On sustaining the unity of the Church.

In regard to the whole subject of the Episcopacy, it ought to be perceived how careful we should be, on the one hand, to sustain the respectability and the rights of the grade, and on the other hand not to extend them beyond their proper bounds. The latter extreme will be sure to lead to its opposite, and will even give its sanction to the hydra shape, in which the subject, within the memory of some yet living, was commonly pictured to the eye of the American public. As to the other part of the alternative, a departure from it has never appeared in any shape, which did not betray the ambition of possessing a parochial popedom.

Under several of the premises it may be seen, that there will be called for the exercise of the legislative authority of the Church; and this leads to the third particular of the charge.

3d. There is a well known fact concerning St. Gregory of Nazianzum, a wise and pious father of the fourth century, that having been present and for some time presided in the General Council of Ephesus, and being disgusted at the animosities prevailing, and at the artifices practised in it, he declared his dislike of all such assemblies, as tending to the injury of piety and of the Church. That this eminent man had reason for his censure of the councils of the age in which he lived, shall not be denied. But it does not follow, that the same is true of the councils and the synods held during the earlier centuries, with a view to the putting forth of joint decisions for the sustaining of Christian doctrine: and it would be an improper use of his authority, to consider it as requiring that legislative order should be left, in every vicinity, to its internal resources. The doctrines in which all Christians should be agreed, and the good feelings which they should manifest to one another, may be aided by some common advisement, as conducted wisely, if it should not entirely suppress a contentious spirit, will cause its influence to be less felt than when it operates insensibly within the bounds of the territory invaded by it. The poison is easier susceptible of expulsion, when concentrated in a particular spot, than when it has insinuated itself into the several limbs, and is floating over the whole system.

Accordingly, it is proposed to submit a few general maxims, which seem to claim regard, for the perpetuating of ecclesiastical unity. That the paramount obligation on our assemblies, is the taking of the Holy Scriptures for their guide, is so evident in itself, and so unequivocally required by the institutions of our Church, as not to need proof, or to be made an article of enumeration. But it will be to the purpose, to occupy a ground of unity, between the pretended liberality which would level all distinctions of doctrines, and the excess of legislation, which, not regarding the variety of views, taken by different minds equally tenacious of Christian verity, goes beyond that limit, by exacting uniformity further than what is so required.

The first maxim to be laid down, although not to recommend the enaction of the essential doctrines of the Christian creed, for this is effectually provided for by an inheritance from our mother Church of England, is the having of an eye to them in all inferior enactments, designed either for discipline, or for the ordering of the public offices. All the points of necessary doctrine are clearly declared in our Articles; and are so interwoven with our prescribed devotions, that the duty of legislating in this department may be considered as dispensed with. It is not dispensed with, in accommodation to the theory of those, who condemn all legislative provision in the premises, submitting the subject to individual discretion. This, instead of binding believers together in a sacred union, would eventuate in opposing theories, sustained by the zeal of contending parties, with all its attendant animosities and uncharitableness; not only in the general councils of the Church, but to the distraction of the component branches of it, in every district and in every congregation.

There may be the inquiry, whether the discretion of the Church be so bound to the present standards, as that she ought not to omit what she may consider as not necessarily belonging to them, or even to improve the antiquated phraseology, in which the truths of the Gospel are clothed? Neither of these privileges is here denied. But it is contended, that every attempt of the sort, whether it respects the Articles or the Liturgy, should be with caution, with vigilance against needless innovation, and with the being aware, that the integrity of doctrine will never be impaired, without its being followed by division.

To guard against a misapplication of the preceding maxim, there shall be mentioned as the second, the moderation which should govern in ecclesiastical legislation. The carrying of it to an extreme, is an effect of the love of power, natural to the human heart. In some persons it is so intolerant, as to be impatient under any provision, not framed in every the most minute particular, to a standard suggested by self-will and an undue estimation of self. It is known, what immense mischief, so early as towards the end of the second century, was occasioned by an intolerant Bishop of Rome, in his excommunicating of all the Churches of Asia, for differing from him on the single point of the day for the celebration of Easter. It must have been remarked by many, who have attended to the proceedings of deliberative bodies, whether civil or ecclesiastical, and whether in the high concerns of the Church, or of the state, or in the management of voluntary associations for useful puposes, that the spirit of the Roman Victor did not die with him; but that it displays itself, wherever there are required common councils, and the expression of the opinions of the individuals concerned. Hence it has happened, that on the occurrence of a schism, not believed to be justified by the cause of it, there may be difficulty in estimating the weight of the plea of conscientious scruples, when they resist the exercise of a power, evidently disproportioned to the object to be accomplished by it.

The maxim proposed is countenanced by Scripture. St Paul, affirming "the foundation, other than which no man can lay," and doing justice to "the gold, the silver, and the precious stones," which may be fitly raised on it, is tolerant of "the wood, the hay, and the stubble," which will be consumed by the fire of divine discrimination, while it will spare the mistaken, but well-intentioned builder. In another place, he brands an essential error, with the name of "another Gospel;" while yet he decides elsewhere, "we that are strong ought to bear the infirmities of the weak, and not to please ourselves."

In extending the utilty of moderation, beyond the sphere of opinion into that of discretion, there occurs a seeming difficulty, which may be cleared up, by a right understanding of the circumstances under which it is presented. The conducting of divine worship, is the matter referred to. That the time and the place of it, with other necessary arrangements, are to be dictated by human discretion, is not denied by any. Therefore, when it is denied, that the devotions to be offered up should be prescribed by the collective body, the question is, not whether they shall be acted on by human discrecretion, but to whom such a trust shall be committed. Our Church holds, that it will be the most safely lodged with the collective wisdom of the body, and not left to the diversified judgments of individuals. Accordingly, the question with us, is wide of the subject of moderation; although this principle may reasonably be expected to govern, in the carrying of authority into effect, so as to guard against every objection, not only of unsoundness of sentiment, but of impropriety of expression. If, after all, there should be some so fastidious, as to be discontented, because every provision is not adjusted to their fancies, we know not any way in which a greater extent of evil can be prevented, while we do know that it would be increased, by subjecting public discretion to the private.

Another maxim, conducive to the perpetuating of our union, is the observing of a medium, even in matters not touching the truth of doctrine, between inflexible adherence to existing enactments, and the countenancing of needless innovations. In the condition of our Church, and particularly in its scattered population, there are circumstances which may render unsuitable here what is wisely ordained and easily practised in England, owing to the small spaces of territory within her several parochial limits. When we applied to that country for the succession, its venerable Bishops were aware of our independent rights, and possessed a knowledge of the exercise of them to a considerable extent. To this they made no objection; when, in reference to some points of doctrine, they entertained a jealousy which became removed.

If it should be asked, in what way the error guarded against has a threatening aspect on ecclesiastical union, it is, that individual clergymen, pressed by considerations referred to, may make such deviations from the rubrics, as their respective judgments or fancies may direct.—The number of offenders, will cause the requirements to be considered as obsolete, perhaps even by those who would otherwise have thought themselves bound to a faithful adherence, so that at last we shall have no uniformity; and the Book of Common Prayer, will be considered as a body of devotions, from which every minister will take as much or as little as may suit his discretion.

It is also probable, that extreme tenaciousness and reluctance to moderate alteration, will give vigor to the opposite extreme of ill-digested projects for reform, without measure and without end. We may foresee, that if such a spirit should be dominant within our Church, it will be promotive of confusion and of every evil work. It should, therefore, be guarded against, not only by the vigilance and the discountenance, but by the moderation of all who take pleasure in the peace and the prosperity of our Zion; within whose pale we may hope and pray, that alike among the clergy and among our lay population, there will always be found men of rational piety and of weight of character, to keep under restraint, what will occasionally show its head, as the effect, sometimes of indiscreet zeal, sometimes of vanity, and not seldom of some visionary theory, threatening to deprive us of whatever contributes to the "worshipping of God in the beauty of holiness."

There shall be mentioned but one maxim more. To him by whom it is to be proposed, it seems a dictate of prudence, pressed by the peculiar organization of our Church. The intended caution is against the carrying of any very important act of legislation by a small majority; especially, if the act should be thought by a considerable minority to infringe materially on the faith or on the worship of the Church. The peculiarity alluded to, is the inequality of representation in our principal legislative assembly.—This arrangement was essential to our being one body, when our associations were formed. It shall not be here determined, whether it would be wise to remodel our representative constitution, and thus to shut the door against a danger that may ensue, and that in present circumstances, can be guarded against no otherwise, than by acting on the maxim now proposed. The apprehended danger, is, that on the success of a proposed measure, carried constitutionally, but in opposition to the sense of the mass of our people, so far as can be gathered from the votes of their representatives, there will be a temptation to disunion, and a specious plea for it.

Brethren, there are finished the intended remarks on the points suggested, with a brevity disproportioned to their importance; but at an expense of time, which may have been a trespass on your patience. In conclusion, there shall be taken occasion to remark, that if, in what has been said, there be any promise of profit, no further security for its efficiency is desired, than that there should rest, on the mind of every individual of you, the recollection, concerning the deliverer of this address, of his having pledged himself to put forth his best cares and endeavors for the integrity of the Church, by the circumstance of his occupying of the principal seat, in a body acting as her representative. What adds immensely to the obligation, is the heavenly institutions of the Christian Church; differing in this respect from the various forms of civil society, which originate in human will and compact. In many places of Scripture, the Church is designated by her adorable Founder, as "the kingdom of God" begun on earth. By St. Peter, she is described to be "purchased by the blood of Christ, as of a lamb, without blemish and without spot." And by the same apostle, the assemblage of believers are named a "spiritual house, a holy priesthood to offer spiritual sacrifices, acceptable to God through Christ." St. Paul calls the professors of Christianity "a household, built on the foundation of the holy apostles and prophets, Jesus Christ himself being the chief corner stone:" and the same apostle calls the same divine person, "the head of the body, [the Church,] from which by joints and bands having nourishment ministered and knit together, it increaseth with the increase of God." With the impression of the character of this body on the minds of the members of the Convention, there will be a pledge for the faithful performance of the service undertaken by them. What lies on them as a social body, should be realized by every individual of them in his personal capacity; so as to possess the evidence of preparation for the Church triumphant in heaven, by a life and conversation, that now "adorns the doctrine of God his Saviour in all things."

Our reverend brethren will bear with their Bishop, while he reminds them of the especial application of these truths, to their and to his own official character. With an allusion to the heavenly origin of the Church, we are called by one apostle, "stewards of the manifold grace of God;" and by another, "stewards of the mysteries of God:" not without admonition by each of these apostles; of the former, that we should be "good stewards;" and of the latter, that "it is expected in stewards to be found faithful." Besides being often designated by the figure of "laborers in a vineyard," we are in one place honored by the title of "laborers together with God." To omit many smilar suggestions, we are said "to watch for men's souls, as those who are to give account." If, with the worldly-minded ecclesiastic, there are founded on such passages claims, which indicate either vanity, or the love of the wanton exercise of power, they will be, with the conscientious pastor, rather fruitful of humiliation, under a sense of any deficiencies, of which he may be sensible. He will also perceive a powerful call on him, not merely to the leading of a blameless life, but to be zealous and active in the discharge of his duties, and not to be "weary in well doing," but to "work while it is day;" knowing, agreeably to an intimation, which should speak to the conscience of every one of us, but especially to his who is the deliverer of this address, that "the night cometh, when no man can work."

Wm. White.

BIBLICAL CRITICISM.

HISTORY OF BIBLICAL INTERPRETATION.

In the apostolic ages, human learning was not much wanted. Divine power supplied its place; open miracles afforded proof sufficient that Jesus was the Christ; and the Church was accordingly planted throughout the world.

When, however, these powers were withdrawn, human learning and human testimony became necessary to guard the Scriptures themselves from being perverted so as to serve the very worst of purposes, and to thwart the ends for which they had been given. As far as it regards the apostolic fathers, although we cannot in all cases adopt their comments upon the Scriptures, we can in the main most safely confide in their conclusions; conclusions which had probably been received from the very best authority, but which their ingenuity was often unable to reconcile with Scripture. This, we think, is evident, from the allegorizing spirit visible in the writings ascribed to Barnabas—in the Shepherd of Hermas—in some instances in the Epistles of Clement of Rome—the writings of Justin Martyr, Tertullian, and some others.

If we turn, in the next place, to the histories and writings of the heretics, we shall see abundant reason to lament the want of real learning and decision. The same defects present themselves in the works of the *adamantine* Origen, and of a large number of others, both of his and different schools, not excepting the great and pious Augustine. In all these cases, theory may truly be said to have usurped the place of sound learning, and to have arrived at conclusions, often valuable, by routes the most circuitous, fallacious, and dangerous. Of the Hebrew learning of Origen we know but little; but from the little we do know, we have every reason to believe that it was of the rabbinic school of Palestine, in all probability not very profound, and tinctured at least with the glosses of that body. Of Jerome, the other great luminary of antiquity, we can speak more positively. We have here the amplest proofs that his Hebrew learning was great, but in strict accordance with the doctrines of this school. His knowledge of the customs, geography, climate, &c., of Palestine, was matured by an actual residence in that country for many years; and the great experience which he had in reading and construing the text of the Hebrew Bible, with three, at least, of the most learned men he could procure, must have left him almost a perfect master of the criticism of the school of Palestine in his day. And that this is a fact, a careful perusal of his writings will abundantly convince us.

Still the knowledge of Jerome as a biblical critic was limited. He never seems to have had the least idea of disputing either the grammatical or theological decisions of his teachers. In no case, as far as we can call to mind, has he thought of appealing to the analogy of the Arabic, the Chaldaic, or the Syriac, in any question of grammatical or textual difficulty. And although he has, in some cases, suspected the authors of the Septuagint, as well as Aquila, Symmachus, and Theodotian, of having followed a suspicious reading, yet we find no instance in which he endeavors, by rational means, to ascertain the true one. Nor was Jerome mighty as an interpreter of prophecy, although some very valuable remarks are now and then to be found in his works, on this question; nor do we hesitate to pronounce him inferior in this respect to the author of the Epistle ascribed to Barnabas, to the Shepherd of Hermas, Justin Martyr, Hippolytus the martyr, Cyprian of Carthage, and Eusebius, Bishop of Caesarea. Jerome, too, suffered himself to be bewildered with certain doctrines of the Alexandrine school, about the virtues of celibacy, the merits of monachism, &c., which must have had an immense influence on his interpretations of Holy Writ. The writings of Jerome are, nevertheless, exceedingly valuable, and well deserve the attention of every biblical student; for although the pious father is not armed at all points, on some, not discussed in any other writer, he will afford very considerable light.

The most perfect commentator of these times, is certainly Theodoret, Bishop of Cyricus, in Syria; his works are written in an easy and engaging style; and although they can boast of no very great erudition, they can of sobriety and of sound and justly drawn conclusions, seldom to be found in writers of his days. In the interpretation of prophecy, Theodoret is, in our opinion, unrivalled. His acquaintance with the Scriptures is most extensive, and his applications of them generally most happy; and greatly is it to be regretted that his works are not universally known among us.

It will be unnecessary to trace this subject through the dark ages; we shall proceed, therefore, directly to the period which immediately followed the Reformation, and briefly follow out the methods generally adopted by the leading interpreters of those times.

It was not necessary for the purposes of Luther and his illustrious coadjutors, to be perfect masters of biblical criticism, nor even to be acquainted with the Hebrew language. The Latin Vulgate, in its most imperfect form, was quite sufficient to determine the points, that the Pope was no absolute Vicar of Christ on earth—that acts of supererogation, penances, pilgrimages, indulgences, &c., were totally unavailable in the article of man's salvation—and that justification could be obtained by the merits of Christ alone. These things the Vulgate, or the Septuagint, as far as either went, or indeed any version of the Scriptures ever published, was sufficient to teach. Luther, however, went much further. He was confessedly the best Hebrew scholar to be found among Christians in his day; and a question may be raised, whether any one who has appeared since his time, deserves to be considered as his superior. For although the numerous means of improvement now known were not accessible to him, yet we shall find, from a careful examination of his version of the Bible, that the soundness of mind with which he was gifted, coupled with the deepest piety and a most extensive acquaintance with the Scriptures, has left behind it for the admiration of the world, a work as great in itself as it is still authoritative in the Christian world. Luther, too, had the felicity to keep more closely to the analogy of Scripture, than later and more able writers have done, but who drank more deeply into the rabbinic literature of Galatinus, Munster, the Buxtorfs, and others. Luther lived at a day in which scriptural truth was the great desideratum, and in which nothing else could make its way.

Times somewhat later, introduced with Elias Levita, &c., a system of grammar, meagre and poor in the extreme, together with appeals to Jewish traditions, Talmudical comments, and a thousand refinements of the most childish nature, which had a very deleterious effect on the text of holy Scripture. To the cultivation of Jewish literature we have always given our cordial good wishes, and greatly have we regretted its very low and degraded state for many years past in this country. But we must distinguish between *its proper* and *improper cultivation.* Jewish literature, we conceive, is *properly* cultivated, when it is investigated for the purpose of ascertaining, not of adopting the opinions of that people; of inquiring into their customs, forms of speech, ancient and present belief and expectations, history, &c., which can never fail to be instructing and valuable. But when we dip into their Commentaries, Talmud, Targums, Grammars, Cabbala, and other works, merely to leave behind us huge and undigested folios, such as may be found among the works of our elder divines, not excepting the very learned Pococke, we do that which may add to our fame for industry, but will never contribute one jot to the advancement of Scriptural truth.

Let us not be misunderstood, however, as intending to throw any thing like a shade over the works or names of these truly great men. Our object is merely to guard others, equally talented perhaps, and well intentioned, from making a similar shipwreck of their powers and opportunities. The elaborate works on these subjects, which are daily imported from Germany, are, of all things, the most likely to engender a taste of this sort. With our own divines, indeed, this literature was cultivated for the legitimate ends already adverted to. It is to the uncontrolled eagerness of their minds, that we must ascribe the redundancies of which we have been complaining. With our German friends, the case is quite different. They affect to have discovered the origin and source of all Hebrew literature in the creeds of Heathenism, or in the fervor and energies of a few Hebrew poets. And, accordingly, they can identify, not only the expressions of our Lord, of his apostles, or of any of the prophets, with the αὐτὸς ἔφη of a Thales, Pythagoras, Plato, or indeed any other dreamer of antiquity; but they can pronounce at once, that the doctrines of both were identical, all proceeding from a few badly applied metaphysical notions, magnified into miracle by ignorance, followed and adored because they were inexplicable, and treasured up for posterity, because they were imagined to be sufficient for all the purposes of human society.

It might seem, at first sight, to be extremely difficult to account for phenomena of this sort, in a country which had done so much at the times of the Reformation. Men, it might be thought, who had looked into the astonishing predictions of the Hebrew prophets—who had read of the wonders of the apostolic age—who had heard, even from their parents, the almost miraculous powers evinced at the Reformation, could never have been brought to conclusions such as these. The facts of the case, however, obstinately attest the contrary; and notwithstanding all that can be advanced in their favor, the most elaborately learned divines in the world have publicly renounced, and even denounced, the faith of their fathers. Attempts have of late been made to account for this; but these, we think, have for the most part been unsuccessful. We may, perhaps, be excused, if we offer another solution.

We have already remarked, that even among our own best divines, the bounds of propriety had occasionally been transgressed; that their writings, especially on the subject of Jewish literature, have evinced a tendency towards trifling; and actually ascribed, in many cases, an authority to rabbinical decisions very far exceeding their just and natural deserts. On the subject of prophecy, too, we have labored under a vagueness, particularly since the times of Mede, tending very much to invite the speculations of every theorist. And it must be confessed, that of late years, no small effort has been made in this respect. Conclusions have been drawn with all the positiveness of mathematical certainty; the very periods of the Antichrist, the millenium, and the restoration of the Jews, have been determined with a precision which has peremptorily demanded acquiescence; and the personal reign of the Messiah on earth has been broached with a familiarity and assurance, which have unhinged the faith of some, and called forth the astonishment of all. In addition to this, we have had metaphysical speculations on the character of the Deity, his eternal purposes, his almighty powers, his particular providence, &c., all of which have been advanced either as sure deductions of holy writ, or as necessarily arising out of the nature of the case; so as to have left some perfectly bewildered, others carried quite away, others again offended or disgusted, and many made perfect infidels, both as to the religion thus deduced, and as to the materials from which it is said to be derived.

Never, perhaps, was the maxim, *venienti occurrite morbo*, more wanted than in this place. But, unfortunately, Germany was not the country in which sound philosophy was to be expected. In England, theological learning was low. Purely Catholic countries were not likely to administer to the wants of Protestant Germany; and France, which has occasionally produced able writers, was too busily employed in new speculations, to afford any thing at all calculated to arrest the debilitating epidemic, which was spreading its contagions over the electoral provinces. And the consequence was, that theory after theory has been proposed, received, combated, superseded; and, what is most to be regretted, circumstances have not improved in their progress. Positive infidelity has closed the series; and that country is now, in the main, as much in want of the labors of a Luther, as it was some three hundred years ago.

To be continued.

Those who are rendered unhappy by frivolous troubles, seek comfort in frivolous enjoyments.

Education is the art of teaching men to rejoice and grieve as they ought.—*Plato.*

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